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THE EXPOSITORY TIMES

Notes of Recent Exposition

TEXTUAL criticism does not often figure in this column. It is the province of experts, and does not excite much interest in the ordinary reader's mind, unless it concern some sensational ' find ' of manuscripts like the Chester Beatty Papyri or the Dead Sea Scrolls. Indeed, to call a man ' a textual scholar ' is to dismiss him as a rather dry-as-dust pedant completely out of touch with this stern, real world in which the Christian is called to do battle with all the hosts of wickedness. We may admire afar off his passion for palæography, but the discovery of dittographs or the pursuit of palimpsests thrills us no more than ' the settling of *hoti's* business ' or ' the proper basing of *oun*.'

Yet textual criticism has a fascination of its own when it is practised by a man who has an eye for the wider issues of theology. One of these is the Rev. C. S. C. WILLIAMS, of Merton College, Oxford, whose slim volume *Alterations to the Text of the Synoptic Gospels and Acts* [1] re-opens an old and interesting question.

Everybody knows what textual criticism owes to Westcott and Hort. The work of this duumvirate marked an epoch. But WH (as we call them) did not ' have all the answers.' They were neither omniscient nor infallible. Sometimes they pronounced judgments which later experts refuse to endorse. One of these concerned text and doctrine. It was the considered opinion of Hort, for example, that, generally speaking, the scribes and copyists did not tamper with the New Testament text in the interests of doctrine, whether orthodox or heterodox. ' To Hort,' as Rendel Harris observed with faint irony, ' the scribes were all angels, so far as theology was concerned.'

Mr. WILLIAMS is by no means convinced of the angelic character of all those who handled the text in the early days. People, he argues, did alter the text to suit their own views. To take one notorious example, Marcion. Every divinity student knows that the ' wolf of Pontus ' (as his enemies unkindly called him) made the first canon of the New Testament, and included in it only his doctrinal favourites : ten Epistles of Paul and the Gospel according to St. Luke. What is not so widely known is that Marcion tampered fairly freely with the actual text of Luke. Thus, he omitted the Parable of the Prodigal Son because, in the current interpretation of it, the Elder Brother stood for the Jews whom he loathed. (He ought to have seen that the whole Parable was a perfect exposition of ' justification by faith.') Worse than this, he engaged to re-write certain parts of the Lord's Prayer, substituting, for example, ' do not allow us to be led into temptation ' when he noted the difficulty of ' lead us not into temptation.'

Marcion, however, was not the only offender, though the most famous. Here and there scribes, on whose names oblivion has scattered her poppy, tried to suppress things in the New Testament which they disliked, or tried to alter them in the interests of what they took to be sound doctrine. Let us take two examples only.

It is pretty generally agreed nowadays by the experts (although our modern translators have not yet shown the courage of their convictions in this regard) that Barabbas's full name was Jesus Barabbas, and that an attempt was made to suppress the fact in the text of Mt $27^{16f.}$. The choice Pilate offered the crowd was, ' Jesus Barabbas or Jesus who is called the Messiah.' For obvious reverential reasons some scribes tried to suppress the fact that the ' son of a father ' (for that is what the robber's name means) bore the same name as ' the Son of the Father.' This was a deliberate omission. In both these verses the name ' Jesus ' should be restored. It is noteworthy that in his new translation of Mark Professor T. W. Manson goes further. He is convinced that even in Mk 15^{7} the name has been omitted. What we should read there is : ' And there was a certain Jesus, surnamed Barabbas.' Will the makers of the new translation and their advisers go all the way with him ?

Another good example is the passage about the Bloody Sweat (Lk 22^{44-45}) : ' And there appeared unto him an angel from heaven, strengthening him. And being in an agony, he prayed more earnestly : and his sweat became as it were great drops of blood falling down upon the ground.' ' Many ancient authorities,' as the RVm. avers, ' omit *vv.*$^{44, 45}$.' That is true, and Hort concluded that these verses, being a Western non-interpolation, formed no part of the true text of the Gospel. Our experts to-day take an opposite view. Streeter thought them genuine, and Goguel has made a strong case in their favour. They must be early and original, he

[1] Blackwell; 13s. 6d. net.

argues, because ' at a late period, when the idea of the divinity of Christ was definitely established, Jesus would not have been represented as being overwhelmed to the point of needing to be strengthened by an angel.' He buttresses this with the good point that one section of the manuscript evidence for the omission of the verses comes from Alexandria, the stronghold of Athanasian orthodoxy, which certainly would have been tempted to get rid of them.

Mr. WILLIAMS furnishes many more examples. But he is at pains to point out, for the comforting of humble believers, that ' the essence of the Gospel remains unaffected by textual variants.' It is easy to castigate these early scribes for their temerity in tampering with the text, or letting their own doctrinal prejudices run riot. Mr. WILLIAMS points out that we too sometimes allow our theological presuppositions to sway our judgment on the text. For an example, if you do not accept the doctrine of the Virgin Birth, it is tempting to accept the variant in Mt 1^{16} ' Joseph to whom was betrothed Mary the virgin begat Jesus.' ' The Unitarian Professor M. Goguel ' does this—accidentally ? For another, Dr. A. J. Grieve in Peake's Commentary declares the Trinitarian phrase in Mt 28^{19} to be ' a late doctrinal expansion.' Yet there is little or no manuscript evidence for this view.

This raises a broader issue. The New Testament text is obviously sacrosanct in a way in which no later Christian document is. Nobody should alter it to suit his own doctrine. But what, say, of the text of great Christian hymns ? Have we a right to modify or change here ? To take only one example, Caroline Noel wrote :

> Brothers, this Lord Jesus
> Shall return again,
> With the Father's glory
> With his angel train.

Had the editors of ' Songs of Praise,' who apparently disliked this picture of the Second Advent, any right to change it into this :

> Brothers, this Lord Jesus
> Dwells with us again,
> In His Father's wisdom
> O'er the earth to reign.

Our own judgment, for what it is worth, is that they had not.

Few pamphlets have been issued more deserving of prolonged and anxious consideration than that by ' BARNABAS ' called *Christian Witness in Communist China*.[1] It exposes and expounds with factual detail the encounters of Christianity with Communism there. The Chinese Church meets the problem, not as our churches do, in the course of educating their own youth in Christian principles, or in the course of making critical observations on the ferment of movements outside the Church. In China it is a matter of the daily practical involvement of Christians as citizens and as church members in the Communist system of law and order and social morality and public sentiment. In modern jargon it is not a theoretical but an existential problem all the time.

The author's pen-name ' BARNABAS ' is chosen to indicate that he wishes to diverge from the conclusions of many Chinese Christian leaders in the same benevolent and gracious spirit in which Barnabas seems to have parted from Paul on a minor issue. He suggests also that insights appearing clear to us may not be so clear or even relevant in the Chinese environment, so that we are not in a position to offer from outside definite judgments on actions taken in a fluid and dynamic situation.

' BARNABAS ' describes how the relations of the Chinese Church to the Communist Government vary from the enduring of persecution and resistance against pressure to co-operation and nearly friendly rivalry in good works. The Christian may cherish the intention of infiltrating higher motives into Communism as he assists with goodwill in such matters as famine relief, and concurs in the denunciation of imperialism and foreign influence. But then it is disconcerting to find the Communists just welcoming all this as a sign that he is seeing the light and coming into line.

In this situation the average Christian, and even the best educated, has not the command of any reasoned-out system of thought by which to judge and criticise Communism and its claims. There is no generally accepted theism such as offers a basis for argument in the Western world. All the standards of law and social morality in life around him are Communist. He cannot find any support for his Christianity by identifying it as many Westerners vaguely do with morality or democracy. And when the Communist identifies truth and justice with whatever squares with revolutionary theory and practice, it does not come naturally even to a Christian Chinese to apply the Western tests for scientific truth and absolute justice. For the Chinese aim has never been at a general system of truth but rather at a wise and humorous accommodation to the facts of human life without ever despairing of harmony and order.

And of course what makes everything more difficult for the Christian is that it is a self-confident

[1] S.C.M. ; 4s. net.

missionary Communism that he faces. Proud of its triumphs and sure of its dogmas, it regards all who stand aloof as ignorant or foolish and in need of education and conversion. It believes more in propaganda and persuasion than persecution. Some lines of its appeal may enlist Christian sympathy. It is commended as the proven practical avenue of general progress. It calls for repentance not only for past errors in political outlook but also for sins of selfishness and greed, and its converts speak of the release from the burden of this guilt and the liberation of spirit in accepting the social purposes of the revolution and dedicating life to public service.

And it must be remembered that Communism does not mean materialism in our two common senses of believing nothing is real but matter or of being intent on earthly possessions. Dialectic materialism is simply the assertion that the dynamic social power is found in the material conditions of living. In a way Communists are really idealists, setting real facts aside and centering everything on a theory which they make incontestable dogma. They have thus no ear for any outside critic, for to be outside means ignorance or utter wrong-headedness. Still, Chinese Christians have sometimes confronted the Government with realities that could not be dismissed and that secured a puzzled respect.

The Chinese Christian is thus unequipped to see like a Westerner the clash of theory between Christianity and Communism. What happens is that on some practical issue the Christian finds his conscience recoil from some action, not because it is contrary to any system of thought or politics in which he is a believer, but because it would violate his personal relation to Jesus Christ. On that huge active sector of the Christian front which lies in China the defence rests solely on the power of fellowship with the Risen Lord to sustain the Christian in a clear and loyal witness to his faith. Where the possibility of any Christian activity is a matter of manœuvre and bargaining, everything is to be decided as a matter of expediency in the freedom of the Spirit. Each day will raise anew the question whether loyalty to Christ involves the issue of martyrdom or revolt, or whether the evasion of some problem will offer more chance of doing Christian service and perhaps taming the Red Dragon by love. It need not, for example, be a point to die for, to be asked to use Russian instead of English text-books in a school. The personal solution for each problem has to be found with faith and courage. The solutions found by Chinese Christians sometimes command our admiration, sometimes perplex or disappoint us.

One reads with misgiving a recent statement that the main movements in modern theology may be summed up as neo-Calvinist and neo-Thomist. Put against that a Quaker's plea for a simpler religion, 'there is too much furniture, so to speak, in religion.' Is not what our Christianity needs something like what Christians in China are discovering, a dynamic faith resting on personal experience of joy in the Lordship of Christ and in the community life of His disciples? It is the way in which such questioning comes to the front that makes this pamphlet one for theologians. And it is for them to examine the danger of making too abstract a solution. The Christian stands in relation not only to his Lord but also to his neighbour; and this means duties to the community in which God has set him. Though he may give no absolute value to the State, still the State is part of the situation within which he has to act. Does not loyalty to Christ include, as on a long view the most practical expression of brotherly love, a loyalty to the State which may on occasion conflict with some impulse of love, say to let a prisoner escape? Can a Christian Trade Unionist treat a Communist fellow-worker with all Christian kindliness while at the same time approving and supporting his Union's policy of vigilant defence against infiltration?

The reflection must indeed occur that, however different our present atmosphere may be from that in China, it might change; and that even now, if the Western Church were more integrated than it is with the life and work of the people, our Christianity might feel itself more involved than it yet realizes in the same kind of perplexities met with in China, and that it should be more ready to seek the same kind of solution. Here as there the call is for the combination of a living personal faith and a dynamic theology that is not merely defensive but asserts a Christian view of God and the world.

We quote a few sentences from 'BARNABAS's' concluding pages. 'We are all, East and West, in this position of qualified allegiance to political authority. . . . Serving God means not only being busy with some permitted degree of church life. It means working in practical ways for the realization of responsible freedom in the community life of men. . . . There is a point at which to obey God a Christian must take sides against his Government. Few Westerners realize the extreme nature of this decision or the possibilities of Christian action short of it. . . . The possibilities of creative work either through dodging the ideological issue or through an endless process of accepting and reinterpreting Communist terms have not been exhausted for Christians in most Communist lands.'

Miracles and the Supernormal

By Miss Marguerite Crookes, M.A., Auckland, New Zealand

It is a paradoxical feature of modern Biblical criticism that devastating attacks on the historical accuracy of the Gospel narratives sometimes come from certain scholars within the Church, while their defence may come from those deeply distrustful of organized religion. This is noteworthy as regards the Gospel miracles. Here the new broom of criticism sweeps so clean that one is left wondering if any reliance at all can be placed on traditions believed to be so untrustworthy. The situation arises because the problem of miracle is not merely historical, but also philosophical and religious. Hence before asking *did* these miracles happen as recorded, many first ask, *could* they have happened in a universe such as ours ?

In a brief study, it might be well to begin with the healing miracles. Actually these are usually viewed kindly. It is easy to believe in the faith that makes whole when we see the arresting changes that even faith in a patent medicine can accomplish. Difficulties arise, however, when the situation becomes more complex. Faith may not be the only issue.

For instance, when Jesus marvelled at unbelief and could do no miracles, even so Mark (6^5) tells us that He laid His hands on a few sick folk and healed them. It is just this use of overt action that repels some critics. Even Jesus' sign, for instance, in the healing of the deaf mute ' belongs to the technique of mystical magic ' (Dibelius, *From Tradition to Gospel*, 86). The use of the hand is also suspect. Taking by the hand is a miracle-working gesture ' showing the affinity of these " tales " ' to pagan miracle stories. But is the use of the healing hand only a matter of miracle-working technique ? It is often an instinctive gesture of comfort, but apart from that, may it not also play a part in the transmission of healing power, ' δύναμις ' to use the New Testament expression ? Undoubtedly the ' magnetizers ' of the last century claimed to transmit such a power. Later, with the researches on hypnotism of such authorities as Bernheim, Milne Bramwell, Forel—to name only a few—it was widely believed that ' magnetic ' happenings found their explanation in suggestion. But is this always so ? A number of competent investigators, while fully allowing for the action of suggestion, hold that there is definite evidence for the transmission of power. Without giving detailed evidence, one could quote, from the earlier authorities Esdaile's classical experiment of hypnotizing an almost totally blind man from the other side of a wall, without his knowledge (*Mesmerism in India*, 155), and in modern times the experiments of Boirac and Moutin recorded in *The Psychology of the Future*, by Boirac, pp. 88ff. and 161ff., and also the long and detailed series of experiments carried out by Dr. S. Alrutz, Professor of Physiology, University of Upsala (*Proceedings of the Society of Psychical Research*, xxxii. [July, 1921], 151–178). Further, against the sceptical scholars who believe ' the healing hand ' just a ' miracle-working gesture,' we might quote Dr. Axel Munthe, himself a distinguished hypnotist and co-worker not only with Bernheim, but also with that amazing man Voisin, who did such remarkable work with the insane at the Salpêtrière. In *The Story of San Michele*, 256, Dr. Munthe states :

' In the autumn of 1915 I spent two unforgettable days and nights among a couple of hundred dying soldiers, huddled together under their blood stained great-coats on the floor of a village church in France. We had no morphia, no chloroform, no anæsthetics whatsoever to alleviate their tortures and shorten their agony. Many of them died before my eyes, insensible and unaware, often even a smile on their lips, with my hand on their forehead, my slowly repeated words of hope and comfort resounding in their ears, the terror of death gradually vanishing from their closing eyes.

' What was this mysterious force which almost seemed to emanate from my hand ? Where did it come from ? Did it come from the stream of consciousness within me below the level of my waking life, or was it after all the mysterious " odylic force," the magnetic fluid of the old mesmerists ? Of course modern science has done away with the magnetic fluid, and replaced it with a dozen new, more or less ingenious theories. I know them all, none of them satisfies me so far. Suggestion alone, the very keystone of the now universally accepted theory on hypnotism, cannot explain all its startling phenomena.'

If Jesus indeed possessed magnetic power, it is not surprising that its action reacted on His own system. In Mk 5^{30}, He is said to have noted reaction. It is interesting to note Boirac's comments on this episode : ' In the healing of the haemorroidal woman, as related in the Gospels, Jesus acts and speaks, not only as would a modern hypnotist, but also as would a professional magnetiser ' (*The Psychology of the Future*, 304).

Perhaps no portions of the gospel seem more

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alien from our own day than those that deal with demon-possession. Between the demon-infested Palestinian peasantry of the first century and our own day there seems a great gulf fixed. Yet if we want to see cases of devil-possession showing all the classic features we need look no further than the clinical records of the Salpêtrière. Pierre Janet gives us a typical example in *Névroses et Idées Fixes* (quoted by Myers, *Human Personality*, 359). Normally quiet and unassuming, Achille, when possessed by his devil, would be flung to earth uttering the most frightful blasphemies. It was useless for the unhappy man to protest that the words were not his own, his protest would be followed by worse excesses or his tormentor would afflict him with the most excruciating sufferings. Eventually hypnotized with great skill by the Doctor, it transpired that the possession resulted from an act of unfaithfulness to his wife. Torn by remorse, he came to believe that he had committed mortal sin, and that one day the devil would claim him. One night hearing the barking of a dog he knew his hour had come, he experienced the entry of the fiend into his body to the accompaniment of agonizing pains, and from then on he was at the mercy of his tormentor. It is not necessary to trace the details of the case and its cure. The point to notice is that the ' devil ' had a definite individuality and behaved exactly as devils were currently believed to behave. It is noteworthy that, in many cases of devil-possession recorded through the centuries the devils may not be single, indeed not infrequently ' We are many.' Says Osterreich in his great work *Possession*, ' In many cases there are even several that appear by turns,' those of Jeanne des Anges ' were called Asmodeus, Leviathan, Behemoth, Isacaaron, Balaam, Gresil, and Hanan ' (p. 26).

Kerner, another able observer, remarks : ' It often happens that we recognize in a single individual, not only one demon, but several at once, or in succession, there speak in him two, three, or more voices and individualities ' (quoted by Osterreich, *Ib.* 26).

The desire recorded on the part of Jesus to know the name of the demon has been widely interpreted as an indication of superstition and suggesting pagan influence. For instance, Hoskyns and Davey remark, ' Again in the exorcism of the demoniac of the tombs, Jesus cannot cast the devil out until He has learned his name. Knowledge of a name was commonly considered by the ancients to give power over its owner, and a formula of exorcism in the great magical Papyrus of Paris leaves a space for the name of the devil who is to be cast out ' (*The Riddle of the New Testament*, 148). But the fact remains that a secondary personality, demonic or otherwise, must be accepted at any rate pro tem at its face value, as what or who it claims to be, if the psychotherapist is to deal with it successfully. This is shown throughout all the records. Indeed, as Osterreich remarks, ' Even to-day, in the only case of this kind known to me the Doctor, that is to say the psychologist, addressed himself to the demon for the undoubted reason, that the patient is more accessible to suggestion in the somnambulic than in the waking state ' (*Ib.*, 105). Whatever the theory then, the exorcist must address the devil who (assuming it is developed by the patient's own psyche) will be extremely sensitive to the beliefs of its creator and also of those surrounding him. It is not in any way surprising then that the demons should make statements about the character of the Messiah.

A study of the subject, on the other hand, shows that we should expect at least some sort of an admission of being in the presence of a superior power from a ' demon ' confronted by a powerful exorcist. We are under no obligation to accept the view of Dibelius. ' Mark relates the story of Jesus under the conviction that the glorious heavenly mode of existence was proper to the hero of his narrator. . . . This is the significance of the recognition of the demons. . . . Without doubt this is a mythological conception, as the Son of God is represented with a peculiarity characteristic of Him as a conqueror ' (*Ib.*, 278).

The discussion has so far been based on the assumption that the possessing ' devils ' were secondary or hysterical personalities unconsciously created by the patient himself. There is also the possibility that some of the devils may have been independent invading entities. In this connexion one should consider a saying by Phoebe Payne and Laurence Bendit. These two are authorities of wide knowledge and experience as regards psychic matters and clinical psychology. Although they have not personally encountered such cases, they state, ' In our opinion dangerous psychic entities do exist in their own right ' (*This World and That*, 178). Bendit is a Cambridge M.D.

The rejection of the New Testament accounts of devil-possession is based on an entirely inadequate knowledge of this difficult and complex subject. Against such one may be permitted to quote a summing up of the matter by a most distinguished lay authority on the subject. The passage is from Osterreich's *Possession*, 4–5.

' Comparing these brief stories with accounts of the phenomena of possession in later times, we find what may be described as the perfect similarity of the facts extremely surprising, while our respect for the historic truth of the Gospels is enhanced to an extraordinary degree. Excluding the story of the herd of swine, the narratives are of an entirely realistic and objective

character. In particular the succinct accounts of Jesus' relation to these events, His success and failure together with that of His disciples, as well as the particulars of His cures, coincide so exactly with what we know of these states from the point of view of present-day psychology, that it is impossible to avoid the impression that we are dealing with a tradition which is veracious.'

And so we have science witnessing to historical accuracy. Starting with a sceptical attitude towards the miracles of healing and exorcism, one becomes after a careful study of the relevant material convinced of their life-like character. One then asks, if the New Testament writers are reliable witnesses in these matters, may one not also place reliance on them in regard to the even more remarkable Nature miracles? These too merit discussion in terms of modern investigations. We have seen that authentic parallels can be found to some of the New Testament miracles of healing and devil-possession. Can the same be said of the admittedly supernormal happenings such as instances of telepathy, etc., and the Nature miracles? For it is these which arouse the deepest scepticism. As regards the evidence for telepathy, clairvoyance, etc., it is enough to say that such phenomena are increasingly recognized even among erstwhile highly sceptical groups. For instance, the University of London recently granted a D.Sc. degree to S. G. Soal for his researches in precognitive telepathy, Oxford has granted a Ph.D. for a thesis on psychic matters, while Cambridge recently granted an M.D. to L. J. Bendit for his work on paranormal cognition in relation to psychic disorders, the existence of paranormal cognition being taken for granted.

Of the various instances of paranormal cognition recorded in the Gospels then, only one will be discussed, the prediction recorded of Jesus concerning the fall of Jerusalem. This is of particular interest from the point of view of date, since some authorities maintain that it could only have been written after the event. So, for instance, Dean Inge.

'Prophecies were either written after the event, or the event is cooked to agree with the prophecy. There is no reason to believe that a revelation of future events has ever been granted to a human being, not even to our Lord Himself' ('Liberal Christianity,' in *The Hibbert Journal*, xlix. [Jan. 1951], 131).

Yet many authentic records of precognition are to be found scattered through the *Proceedings of the Society of Psychical Research*. Distinguished psychic researchers such as F. H. Saltmarch and the Hon. Mrs. A. Lyttleton have written *Foreknowledge* and *Some Cases of Prediction* respectively, while further instances of precognition are quoted by such Continental authorities as Osty, Richet, and Geley. Indeed, as Dean Matthews of St. Paul's says 'The phenomena of prediction, in the various forms in which they are alleged to occur, are admittedly perplexing, but so far as my reading goes it is difficult to doubt that authenticated cases are not very uncommon' ('Psychical Research and Theology,' in *Proceedings of the Society for Psychical Research* [March 1940], 8).

Among modern records of prediction detailed prophecies of historical events are not wanting. For instance, we have a series by a non-professional medium,[1] M. Przybylska, detailing events in the Russo-Polish War of 1920. These were read before the Central Committee of the Warsaw Society of Psychic Studies at a time when their fulfilment seemed entirely beyond the bounds of possibility (Osty, *La Connaissance Supra-Normale*, 67–73). But a closer resemblance to the New Testament prophecy is that of Leon Sonrel, reported by Dr. Tardieu (Osty, *Ib.*, 63–67, summarized by Richet, *Thirty Years of Psychical Research*, 387). Dr. Tardieu was walking with Sonrel in the Luxemburg in July 1869. Suddenly Sonrel passed into a hypnotic condition, during which he prophesied incidents in the Franco-Prussian War, the Siege of Paris, and referred to the 1914 War. 'I see you in uniform. Yes, you have a military cap, and you are counting money into it at the Gare du Nord. Now you stop at Aulnoy. You're at Hirson, at Mézières. Where are you going? To Sedan? Oh, what a battle. You are in great danger. Oh, my country, my country. What disaster! What misery!' Here he broke down and wept. He foretold details concerning himself and a friend, including his own death at the siege of Paris, while his wife was carrying the child he would never see. Then again, 'Years pass. It is a vast war. God! What bloodshed! Oh, my country is lost! France is dead!' He wept for several minutes. Then he cried out with an inspired air, 'Ah, she is saved! She is at the Rhine. Oh, France, my beloved country!' Details were given about the First War, general statements about the later one. It is to be noted the prophecy concerned a war forty-five years distant, and the seer experienced extreme anguish at his country's impending miseries.

But it is when we come to the Nature miracles that the New Testament records are most gravely questioned. For instance, Dr. C. J. Cadoux remarks, 'My own conclusion, therefore, is that the evidence for the Nature miracles, having regard to their peculiar character, is not early enough nor strong enough to warrant belief' (*The*

[1] *I.e.*, a psychic. I am not a spiritualist, and use the term simply to denote one possessing supernormal capacities.

Life of Jesus, 99). The lateness of evidence for the Nature miracles would certainly be questioned by many modern scholars, but admittedly their character is, as Cadoux says, ' peculiar.' But are there not other peculiar happenings recorded that could be said to parallel them ? Let us consider two miracles, the stilling of the storm and the walking on the water. The unacceptable peculiarity of these miracles is that they involve the direct action of the psyche on natural forces. But the so-called physical phenomena of psychical research are frequently concerned with just such happenings. There is evidence that certain specially endowed people can produce changes in the surrounding atmosphere. One most frequently recorded phenomenon of the séance room, occurring particularly in connexion with physical phenomena, is the so-called ' cool breezes.' These were first objectively recorded by Crookes in his now classical experiments with D. D. Home. When they were active he states, ' I have had a thermometer lowered several degrees,' on other occasions the cold was so intense ' I could only compare it to that felt when the hand is within a few inches of frozen mercury.' Cool breezes have been noted frequently enough since and they were instrumentally recorded at a series of séances with Stella C held at the National Laboratory of Psychical Research, London, 1923 (*Stella C*, by Harry Price). During the production of certain phenomena there was a pronounced fall in temperature, varying according to their violence. In one case the temperature fell as much as 20 degrees F. (For detailed charts of temperature variations see *Journal American Society for Psychical Research*, November, 1927.) The séances were held under strict conditions excluding the possibility of fraud. The implications of these experiments for the gospel story are surely worth pondering. For if energy changes and changes of temperature occurred in the vicinity of this medium, can we say there is no possible relation between these slight supernormal changes, and the much greater meteorological changes taking place (according to Matthew, Mark, and Luke) on the Sea of Galilee ? It is to be noted that changes of temperature are noted also in cases of spontaneous psychic phenomena, for instance, remarkable thermal variations were recorded during the investigation of Borley Rectory (Harry Price, *The End of Borley Rectory*, 171–174).

In addition to stilling a storm, Matthew and Mark also record that Jesus walked on the sea, and also enabled Peter to do so. Walking on the water is certainly a ' peculiar ' and uncommon phenomenon, but there is a somewhat similar peculiar phenomenon reported in connexion with certain physical mediums and sometimes also with saints and mystics known as levitation. When a subject levitates he is raised above the ground apparently unsupported, sometimes moving about under these conditions. Crookes states that he frequently witnessed levitations with D. D. Home in good light under unexceptional conditions. He states ' On another occasion he arose eighteen inches from the ground, and I passed my hands under his feet, round him and over his head when he was in the air ' (quoted in Jean Burton, *The Heyday of a Wizard*, 218). On other occasions, Home was raised in his chair. ' Less frequently the levitating power extended to those sitting next to him. Once my wife was thus raised off the ground in her chair ' (*Ib.*, 288).

Levitations have also been recorded in connexion with the Rev. Stainton Moses and other psychics. To Dibelius and others, however, the explanation of walking on the water is to be found in the myth-making tendencies of the Early Church, and he refers us to similar Buddhist myths. With regard to levitation in the East it is noteworthy that a strikingly evidential record of a native being spontaneously raised from the ground by supernormal means was recently published in the *Journal of the Society for Psychical Research*—' A Case of Levitation in Nepal,' by A. E. Smythies, C.I.E., xxxvi. (May–June, 1951). The evidence for the levitation of certain Christian saints cannot be summarily dismissed, for as G. N. M. Tyrrell remarks, ' Convents and other religious houses did not *want* these things to happen. For a saint to be raised from the ground while kneeling in prayer was neither dignified nor desirable ' (*The Personality of Man*, 223).

It is noteworthy that during the production of psychic phenomena we sometimes see a communication of psychic power from the psychic to an onlooker. This was instanced in the levitation of Crookes' wife. We note the relevance here to the communication of the water-walking power to Peter, though his sudden panic temporarily broke the *rapport* and caused him to sink. Thus we are not compelled to see this with Dibelius as only a kind of Peter legend (*From Tradition to Gospel*, 277).

Easton, in *Christ in the Gospel*, assures us that, even taking the most favourable view of the evidence, we still do not know ' Whether in the tempest the words " Be Still " [1] were addressed to the tempest or the clamorous disciples ' or ' Whether the cessation of the storm came from a natural cessation of the wind ' (p. 46). And Cadoux tells us ' to walk on the surface of the sea

[1] On the literal translation. ' Be thou muzzled ' could scarcely have been addressed to the disciples, though it would have been appropriate enough if addressed to the demons of the storm.

. . . and to still a storm . . . are deeds to which our experience of nature gives us no parallel' (*The Life of Jesus*, 98). Yet Stella C and others *have* affected the temperature in their vicinity, and the evidence for levitation is, to say the least, worthy of the most careful consideration. The point to be borne in mind is that modern psychical research seems to demonstrate conclusively that there is under certain conditions 'direct action' of the human psyche on natural forces. Professor Rhine, as the result of a great many experiments carried out with undergraduates and others, is convinced that this capacity, which he calls the Pk factor (psycho-kinetic), is a natural property of all of us. He came to this conclusion as a result of experiments in willed dice throwing (reported in *The Reach of Mind*, 73–90).

The conclusion that may be drawn from the records quoted above is that we do live in the kind of universe where the type of miracle recorded in the Gospels is at least conceivable. The ultimate significance of Gospel miracles for the interpretation of the personality of Jesus is, of course, another matter. Nevertheless the further problems involved cannot be approached so long as we believe, as Dibelius and others have urged to the accompaniment of a great wealth of erudition, that the miraculous element in the Gospels is secondary tradition due to the myth-making tendencies of the Early Church. Modern scholarship, however, as represented by the overwhelming majority of first-class authorities on the Gospels declares that the miracle stories are an inextricable part of the earliest and primary tradition. It follows, then, if we reject them the historical worth of the Gospels is seriously undermined. It is therefore of importance to realize that serious study of authoritative records outside the New Testament strengthens our confidence in the essential accuracy and integrity of the Gospel miracle stories. The way is then open to discuss their interpretation. Any such discussion is entirely beyond the scope of this article, but one might be permitted to close with a quotation from Dean Matthews taken from *Psychical Research and Theology* (p. 11), 'the occurrence of these remarkable phenomena is at least congruous with the belief that the person who caused them was unique. Spiritual power might be expected to manifest itself, not only in teaching and heroic action, but by the use of psychic capacities for spiritual purposes.'

Literature

SUBJECTIVE RELIGION

To write with real authority and usefulness on the Psychology of Religion a man must have three qualifications. He must be expert in psychology; he must have adequate knowledge of religions in their manifold and world-wide and historical variations; and, above all, he must himself be a religious man. It is mainly lack of the last that has produced so much that is perverse and sometimes absurd in the extensive literature of religious psychology so-called. No 'scientific' view of religious phenomena can be worth much if the writer can take merely a spectator attitude towards *all* religion.

Professor Gordon W. Allport, however, is well qualified for the task. He holds with distinction the Chair of Psychology in Harvard; his latest book, *The Individual and His Religion: A Psychological Interpretation* (Constable; 12s. 6d. net), shows how extensive is his knowledge of 'comparative religion'; only a man personally religious could have written this work. It is in his own words 'a specialized expansion' of a former large book, 'Personality—a Psychological Interpretation,' but it quite stands on its own feet.

The literary style is charming; in manner of presentation and in the felicity of illustration Dr. Allport is strongly reminiscent of William James, to whom otherwise he owes so much. While of necessity technical terminology is often employed, there is very much that the ordinary reader may read with ease.

The chapter-headings are Origins of the Religious Quest, the Religion of Youth, the Religion of Maturity, Conscience and Mental Health, the Nature of Doubt, the Nature of Faith. There is a very illuminating Preface which one may do well to read after as well as before perusal of the text, and a full Index.

It is a very meaty book and within reasonable limits of space it is beyond a reviewer to do justice to all its manifold contents. Let us just sample the work.

As to the origins of the religious quest, it is shown how many attempts at a basic definition of religion fail through over-simplification. From Schleiermacher to Freud that is true. A wide enough study of religions and religious people shows that one short all-embracing formula just cannot be got. People are religious for one or other or several of a list of reasons some of which seem quite contradictory. It is difficult even to find a term under which to subsume religion. Dr. Allport can find

none better than 'sentiment,' but he impresses on us that we must not exclude from the word cognitive or active significance.

Very interesting is the discussion of the religion of youth; it will help all ministers and youth workers. On childhood many good points are made; but the great period for the flowering of personal religion is adolescence. Statistics show that the average age of conversion is sixteen; and conversion may be due to a sudden crisis or an emotional stimulus, or, as is most frequent, a gradual awakening.

But this is likewise the period of revolt when youth is ready to discard all traditions. Questionnaires show that a great number have no use for churches or any kind of institutional religion, though few profess themselves atheists. How then do the churches survive? Youth becomes more staid and as problems of adult life press in he comes to think that the old folks were perhaps not so far out after all; and quite often he will—with whatever reservations—identify himself with a definite ecclesiastical body.

Dr. Allport's findings are based on the answers given by American University students, but every minister will be able to confirm how parallel is the case of youth in our own country. That holds likewise of what he found among returned ex-Service men. The War made some participants sceptics; it made a greater number more religious, at least temporarily; many prayed for the first time in a 'fox-hole.' It is of some consequence to note what Dr. Allport stresses: for religion childhood and maturity are not merely a matter of age. Some who in other respects are mature enough have not got beyond childhood in religion. Yes, indeed, don't we all know them?

One wishes one could expatiate somewhat on many things in the book, such as the discussion on the place of religion in psycho-therapy or on sex and religion or the handling of doubt and of faith. But one must not. Suffice it to say that every part of the book will repay study. All through one feels oneself under the guidance of a wise and thoroughly competent master. Yet there are some 'talking-points' suggested. Like many good books this one is at points provocative in the best sense of the word.

W. D. NIVEN

THE TEN COMMANDMENTS

In his book *The Ten Commandments* (Lutterworth Press; 15s. net) Mr. Cosslett Quin urges that they should be expounded in three aspects—political, paedagogic, and didactic. On these lines a concise logical treatise might be constructed. But that is by no means the author's purpose. He has all sorts of things to offer—theology, literary criticism, witty comments—and they all go in, some very good indeed, some odd, some in doubtful taste. One of the best titbits is a story of Dr. Westcott, to whom an enthusiastic lady who had heard him give a theological exposition said, 'Thank you, Dr. Westcott, you have made that perfectly clear.' 'I hope not, I hope not,' was the gruff reply.

From the preface to the Commandments Mr. Quin distils a draught of pure theology in which comes one of his good things. The Divine impassibility, he says, means that God is not affected or changed against His will. Under the First Commandment he remarks that the State obeys it by being careful not to become totalitarian. Under the Third, he enlarges on the doctrine of Baptism and supplies a new rhymed translation of the hymn 'Veni Creator' with a running commentary attached. He offers in connexion with the Seventh Commandment his opinion that the artificial insemination of cattle may harm their breed by depriving them of their love life; and he commits one of his infelicities when he says 'Dante's love of Beatrice was the calf-love of a healthy man.' The Tenth Commandment gives occasion for the engaging observation, 'A "harmless flutter" on the turf is of course wrong in principle, though not very wrong. It is off-the-track betting which presents the real menace.'

Two of the appendices might have formed part of an introduction. They note two facts—strange in view of the popular idea that the Ten Commandments are central in religion. The first is that it is very difficult to say at what date they obtained their supreme place in Hebrew religion. For how was the conflict with idolatry so long undecided if the Ten Commandments given by Moses stared every one in the face. The other fact is that not till the thirteenth century A.D. did the Decalogue find a place in the forefront of the moral instruction of the Church.

One would have welcomed an introductory discussion of the criticism that the Decalogue does not really cover the essential points of Christian morality. It is not really candid to say that adultery covers by implication the whole field of sexual misconduct. And the absence of a prohibition of cruelty may help to explain why Jesus called His two greatest Commandments a summary not of the law but of the law and the prophets.

R. W. STEWART

TERTULLIAN'S TREATISES ON MARRIAGE AND REMARRIAGE

The latest volume to emerge in the 'Ancient Christian Writers' series is Tertullian, *Treatises on*

Marriage and Remarriage (Newman Press, Westminster, Maryland : $3.00), translated and annotated by Professor William P. Le Saint, S.J., S.T.D. *Quid Tertulliano eruditius? quid acutius?* demanded Jerome. Even when Tertullian is at his most misguided, and even when the reader disagrees most with him, there is still the sense of being in the presence of greatness. This volume contains three treatises—The Treatise to his Wife, The Exhortation to Chastity, and The Treatise on Monogamy. They make an intensely interesting trio because the first was written in Tertullian's days of orthodoxy, the second when he was on the border of quitting the orthodox church, and the third when he was a Montanist. 'Tertullian's policy in controversy,' says Professor Saint, 'is one of unremitting attack, with whatever weapons he has at hand—good or bad.' Tertullian's face was unalterably set against all second marriages, and as the time went on he began more and more to belittle marriage altogether. 'Marriage is conceded to us on the principle that marry we may because marry we must. But what necessity proffers necessity cheapens.' In the first treatise he can write, 'How beautiful, then, is the marriage of two Christians, two who are one in hope, one in desire, one in the way of life they follow, one in the religion they practise.' It was Tertullian who applied the text—in his own translation—'Where there are two together, there also He is present,' to the family and the home. Yet it is this same Tertullian who in the end can say, 'The self same action which makes one woman a wife makes another an adulteress. Marriage and fornication are different only because laws appear to make them so ; they are not intrinsically different, but only in the degree of their illegitimacy.' Tertullian's use of Scripture can be almost grotesque. To prove that there can be no second marriages he says, 'God fashioned *one* woman for man, taking only *one* of his ribs though he had many.' Even amongst the animals 'monogamy can be observed,' because the animals were brought into the Ark two by two. Jesus attended only one wedding feast because 'He chose to be present at marriage no more frequently than He wished it to be celebrated.' Tertullian interprets Scripture in dangerous principles. 'What Scripture does not mention it denies.' 'A thing is prohibited if it is not positively permitted.' And yet, misguided as much of the argument is, the essential greatness of Tertullian shines through.

The translation is excellently done. The notes are much more valuable than is usual in this series. There are, for instance, valuable notes on mixed marriages in the Early Church and on the use of the sign of the Cross. Not only does this volume maintain the high level of this series, it definitely enhances it.

WILLIAM BARCLAY

EXPANSION OF CHRISTIANITY

In this his last work—*Disciples of all Nations* (Oxford University Press ; 12s. 6d. net)—the late Dr. Basil Mathews has undertaken what might seem to be an almost impossible task—the conjoining of space and time, and the telling of the story of the expansion of Christianity over all the world, through almost two thousand years, from the Pentecostal beginning in Jerusalem to the present day planting of the Church in almost every land. It is true that in many places the Christian community is a very small minority, but still it is existent in every considerable country, with perhaps two exceptions. A debt is acknowledged in this book to Latourette's 'Expansion of Christianity,' and if the older book, with its seven volumes, is a marvel of comprehension, this one is a marvel of compression. It is not easy in a summary of this kind to avoid a mere catalogue of names and dates, but Dr. Mathews has employed his widely recognized literary skill to give us, arrestingly, what might, in his words, be described as 'the most amazing true mystery story of all time.'

With breath-taking speed the narrative moves through the centuries, but even larger periods—five hundred or a thousand years—are required to provide satisfactory divisions of the record. There are many vicissitudes—but everywhere the repeated victorious survival of the Church, and even after apparently overwhelming defeat there are quickly succeeding compensations. There is no dead uniformity of method. All varieties of approach are utilized as Christianity advances from land to land. Emphasis is laid on the cumulative value of this variety, and even the least promising form is welcomed as creating 'a reservoir of good-will.' There is no pervading pessimism, but everywhere the enthusiasm of a great enterprise hurrying on to new beginnings.

Perhaps one slight inconsistency might be noted. All the different types of service—medical, educational, industrial, and agricultural—are shown everywhere to be necessary and useful, but higher education in India, in comparison with other countries, seems to be strangely undervalued. Dr. Mathews can wax enthusiastic about Timothy Richards' ideal of 'a Christian college in each of the eighteen provinces of China,' but in India the work of missionary colleges is thought (p. 164) to make resistance to definite commitment stronger, because it puts a little more moral fibre into Muslims and Hindus, and helps 'their thinkers to reconcile physics with their religion.' Surely strengthening of moral fibre and diminution of irrational superstition are to be welcomed wherever they occur, and Jesus Christ came not to destroy

by emphasizing weakness, but to fulfil by increasing strength. Further, Dr. Mathews rightly points to success in India amongst despised untouchables, and prophesies that thus the Christian Church may 'break into the Hindu fortress most powerfully.' But surely the souls of the educated minority are in need of salvation just as much as those of the under-privileged multitude, and for the whole community leaders are required whom the education given in missionary colleges may help to equip; and while, according to the suggestion of the title of this book, we seek to make 'disciples of all nations' we must not forget that we are also called upon to make disciples 'of all classes' within these nations.

W. S. URQUHART

Under the title *Marion Fox: Quaker* a selection of her letters has been published by Messrs. Allen and Unwin (10s. 6d. net), which indicates how resolute was the benign, gentle, practical piety which inspired her long labours in bringing succour and Christian friendship to defeated Germany after the First World War.

There is a touch of quietism in such sayings as 'peace will come in God's way and God's time.' On the other hand, she can write 'from a group that really prays, action follows naturally.'

Temperance Tales to Tell with a Blackboard, by Miss Margaret Baker (Allenson; 2s. 6d. net), will be very helpful to those who have to prepare and deliver Temperance addresses. It is the unfortunate truth that no cause is worse served by its literature and by many of its speakers than the Temperance cause. Too often Temperance talks are faintly ridiculous, and are calculated to do more harm than good. But this book is quite excellent. The stories are told with a touch of humour and a lightness which make them very attractive. The lessons inculcated are wholesome and helpful. The illustrations are simple and the instructions on how to reproduce them are so lucid that even the most inartistic will be able to use them. There are altogether eleven talks. Every one of them is eminently usable, and the book is excellent teaching material and value.

Christian Inscriptions is a little book, yet strangely moving. It is by the Rev. H. V. P. Nunn, M.A. (Blackwell; 3s. net). It consists of an informative introduction and the Inscriptions. What do we learn from them of the beliefs of these early Christians? Mr. Nunn tells us that 'the truth of the matter is that the early inscriptions do not give much encouragement to partisans on either side. They do not support the "Roman doctrine of Purgatory"; or indeed any definite doctrine of Purgatory at all. They give no support to any special cult of the Virgin, or to the doctrine of the supremacy of the Pope. On the other hand, they lay great stress on the sacraments of Baptism and the Eucharist, and on the doctrine of the Communion of Saints. What we can only regard as prayers for the dead are common.' Or again, 'Prayers for the dead, at least in the form of a devout wish for their peace and refreshment in the presence of God are early—so are requests from the living for the prayers of their departed relations and friends.' 'There is no sign that the Virgin's intercession was thought to be particularly powerful, or that it was appealed to at all until quite late.'

New Men in Christ Jesus, by Professor Norman Snaith, D.D. (Epworth Press; 4s. 6d. net), consists of seven talks on personal religion, six of which have been broadcast. They deal very simply yet very effectively with very great subjects, such as The Doctrine of the Trinity, The Holy Spirit and the Personal Life, Providence and the Individual, This Self of Ours. Running through them there is the theme that the things of the world can never be mended until men are mended; and men can never be mended until the self is possessed and mastered by Jesus Christ. Dr. Snaith very definitely has the faculty of dealing with great subjects in a way at once simple and profound.

The short study called *Divine and Human*, by the Rev. E. L. Allen, Ph.D., D.D. (Epworth Press; 6s. net), is a welcome token of the continued life of a liberal and evangelical theology which sees hope not in a mixture of Biblicism and mysticism and metaphysic, but in a reasoned attempt to think out the problems of theology and restate Christian doctrine in dynamic and ethical terms.

He takes, for example, the meaning of Adam to be that here is a man without heredity and in the ideal conditions of Eden, yet he goes wrong. This is human nature. We are all responsible for our fall, as he was.

Of particular note is the way in which he faces more squarely than most, though one would have welcomed fuller treatment, the question of the purpose and value of history. It is the making of souls for immortality. History amounts in a way to the setting of a new set of questions in the same examination to one generation after another. In it God is not using persons for an end; His end is the making of persons. But because this practical examination in character is itself real life, the tasks set must be real and with a value in themselves. The achievement in this world of some decent social order must be part of the will of God, worth

while in itself, and not just as a step towards some triumphant finale in an ultimate generation. Belief in an eschatological consummation must not obliterate the reality and value of what is accomplished in earth in time.

To publish yet another life of Luther might seem to demand some justification, but one has no hesitation in welcoming *Here I Stand*, by Professor Roland H. Bainton, B.A., B.D., Ph.D. (Hodder and Stoughton ; 20s. net).

The author is Professor of Ecclesiastical History at Yale Divinity School, and a specialist in the Reformation period. Nine closely printed pages of bibliography and ten of references bear witness to his up-to-date scholarship ; but he has wisely relegated all these extras to the end of the volume, and made the text a straightforward narrative. Students of the period will appreciate that the author has formed his own judgment on points where more than one view is possible, but the ordinary reader, unencumbered by discussion of opposing opinions, will enjoy the clear delineation of the great reformer and his work over against his times.

A valuable feature of the volume is the wealth of illustration in the form of more than one hundred reproductions of contemporary woodcuts and engravings. They are quaint, but significant for a due understanding of the popular mind in the Reformation Age. For the encouragement of evangelical religion, as well as of scholarship, one wishes this book many readers.

' We have most of us given up belief in hell ; and consequently too many of us have given up belief in heaven.' So opens *The Reality of Heaven* (Independent Press ; 6s. net), by the Rev. Geoffrey F. Nuttall, D.D. His aim, he tells us, is twofold. ' I have written for Christians who in a materialistic age find it hard to make much of our traditional belief in Heaven.' And also he wanted to offer something to ' many not Christians, who sincerely want to know what we believe about the great Christian themes.' Books along these lines are apt to be emotional and strained. Here all is sober and sincere and thoughtful.

Dr. L. E. Elliott-Binns, F.R.Hist.S., is the author of a goodly number of books in the fields of Biblical Study and Church History, but his most recent book is a reminder that he is also particularly interested in the history of English religious thought. One recalls his useful volume on ' Religion in the Victorian Era,' and now his Burroughs Memorial Lectures for 1950 have appeared under the title, *The Development of English Theology in the Later Nineteenth Century* (Longmans ; 8s. 6d. net). Delivered in the University of Leeds, these lectures are intended to continue the study begun by Canon Storr on ' The Development of English Theology in the Nineteenth Century.' Unfortunately they are not on the same scale as Canon Storr's study, and the ordinary reader will be apt to desiderate more extended expositions than are here offered. Even so it is a useful little book, carrying the story of English theology from 1860 till the close of the nineteenth century, and telling it on broad lines.

After dealing with the position in 1860, and the intellectual ferment of the time, Dr. Elliott-Binns discusses the impact of science and philosophy in the period he has under review, and then the impact of historical studies. The fourth and fifth lectures treat of Biblical Theology and Dogmatic Theology respectively, and the concluding lecture with the position at the close of the century. He finds that the position at the close of the century had not greatly changed from what it was in 1860. Many of the same problems were still pressing for solution. Yet the emphasis in religion was tending to shift from organized forms and to concentrate on practical aspects. A grave consequence of the loss of authority by religion was a progressive decline in morals. And the decline has continued to the present day. There are so many references even in the compass of this small volume to books and writers that it might well have been supplied with a simple index. After all, it is a useful work of reference.

The Rev. Geddes MacGregor, D. ès L., D.Phil., Rufus Jones Professor of Philosophy and Religion at Bryn Mawr College, Pennsylvania, has published a thoughtful volume on *Christian Doubt* (Longmans ; 15s. net). His concern is to show that religion is at one with philosophy in looking upon doubt as the starting point of a genuine experience. In particular, he would show that in Christian experience doubt is invariably an implicate of faith, and that only through doubt do we pass beyond doubt. These points he presses home with much learning, and no little acuteness, and the whole volume abounds in references that surprise and often delight. Among the themes that come up for consideration and have an important place in the discussion is that of Blasphemy against the Holy Ghost, which appears to be interpreted in general terms as an obstinate refusal even to begin to doubt one's presuppositions, demanding that God conform to our measure. Its implicate of doubt is, however, as our author contends, fundamental to faith.

In general criticism of a book which one must acknowledge to be able, and on many points convincing, one is inclined to say that the author tends

to push his logic to the bottom of the lock, and this at the expense now and then of the realities of experience. Like the schoolmen, he has, in his own words, a 'predilection for classification and definition,' and in the pursuit of 'classification and definition' he appears at times to ignore reality. But it is a stimulating and refreshing book, and we commend it to our readers' attention.

For My Mummy and Me, by Miss Noël Nicholl (Lutterworth Press; 6s. net), has the sub-title, 'First Stories about God's World.' It consists of little one-page talks suitable for young children. Each talk has opposite a picture and all the pictures are most attractive. The second part of the book gives a selection of things which mother and child can do together. The book has an appreciative foreword and a helpful note on 'Religious Education in Early Childhood' by Lillian de Lissa, the expert in Nursery School Methods. Miss Nicholl quotes the saying of an old lady, 'If I had my life to live over again I'd play with my children.' There must be many mothers who would like to carry on in the home the work that the Primary and the Beginners Sunday School Departments do in the Church, and who would like to talk to their children about God and how to speak to God, but who scarcely know how to do it or how to begin. To them this very lovely book will be of infinite value. This is a really beautiful and helpful book.

Lent with the Church (Mowbray; 3s. 6d. net), by the Right Rev. Henry De Candole, Bishop of Knaresborough, is described in the sub-title as 'a devotional guide to the liturgy of Lent.' It falls into two parts. The first and lesser part is 'an explanation of Lent,' and answers such questions as 'Why' and 'How' do we keep Lent? The second and greater part is 'a commentary on Lent,' and treats of such subjects as the supremacy of God, life in Christ, Christ in His sufferings, and Christ risen. The aim of the book, which is to be commended for its special purpose, is 'to take Church people to the Church's own provision of Lenten reading and spiritual exercises, and help them to use that provision more profitably.'

The Court of James I was a strange mixture. On the one hand there flourished greed and intrigue, vice and crime: on the other, the king, himself a scholar, delighted in scholarly discussion, and king and courtiers sat under the preaching of a saint like Lancelot Andrewes. How Andrewes could live in that atmosphere remains a problem, though it is a problem which comes as near solution as may be in *Lancelot Andrewes*, by Florence Higham (S.C.M.; 7s. 6d. net). The volume is an excellent piece of work, eminently readable and based on a thorough knowledge of the man and the age. A model of what a study of a churchman and his times should be, it is enriched by a selection from the 'Private Devotions' designed to form a course of prayers for a week.

Constantin von Monakow (1853–1931)

An Attempt to Reconcile Science and Religion

By the Reverend Geraint V. Jones, M.A., B.Litt., Glasgow

The name of Constantin von Monakow is now about as unfamiliar as his philosophy; yet this great Russian, one of the pioneers in the study of the brain and of brain surgery, a scholar, a great psychiatrist, a teacher beloved by his students because of the greatness of his personality, and by the end of his life a national institution of several decades' standing, has through a philosophy based, as he believed, on scientific observation, suggested one way, at least, of bridging the apparent gulf between science and religion. His writings are unknown outside the small circle of those who have taken the trouble to read them in specialized periodicals or who were influenced by him in his capacity as a great teacher. Indeed, he himself admitted that he wrote not for the crowd but for the specialist. Few, therefore, are likely to have familiarized themselves with his publications.

Monakow's 'biopsychological' philosophy had some affinities with certain types of modern scientific and philosophic thought, such as the 'holistic' evolution of Smuts, the principle of 'entelechy' as propounded by Hans Driesch, and the vitalism popular towards the end of the nineteenth century which survived in the writings of Bernard Shaw and found a conspicuous place in Bergson's philosophy. Monakow, however, denied that his 'hormic' vitalism had much in common with Driesch's entelechism and other neo-vitalistic theories which were too vague, in his opinion, to be considered scientific; whereas his own theory of what might be called syneidetic hormism provided a scientific justification for introducing value-concepts, such as conscience, into the scientific outlook. Bergson's *élan vital* was considered by Monakow to belong to metaphysics, whereas his own theory was a strictly scientific deduction from empirical data.

Constantin von Monakow was born in the Vologda Province of Russia in 1853. His grandfather, a high civil servant, was a man of great piety; his father, wealthy, cultured, a historian and landowner, was a free-thinker. Monakow's childhood was shadowed by death, for his mother died when he was four, he himself received the last unction when it was thought he was near death, and he lost his sister when he was fifteen. When six years of age he was nearly drowned in the Neva while a schoolboy in St. Petersburg. When he was nine he left Russia with his father, brother, and sister, and was sent to school in Dresden. In 1866 the family migrated to Zürich, which was to become Monakow's permanent home. There he decided to study medicine, thereby alienating his father, who had a prejudice against the medical profession and forbade him to enter his house. After graduating there was a temporary reconciliation succeeded by another break which was to last for many years.

Monakow's first appointment was as a ship's doctor in a German-South American line, and on the completion of the return voyage he was appointed assistant in the St. Gall Asylum at St. Pirminsberg, a former monastery, where, in complete isolation from the scientific world, he began to devote himself to the study of the brain and made himself a workroom-laboratory where he could conduct his investigations. Later he declined the offer of the Directorship of the Institution. His reputation as a psychiatrist and brain anatomist, however, grew rapidly (during his long career more than sixty thousand people were to come to him in their need), and after a three months' visit to the Berlin Nervenklinik Charité, where he gave and attended lectures, Monakow returned to Zürich where, in the spring of 1885, he was appointed *Privatdozent* (Lecturer not paid by the University) at the Institute for Brain Anatomy and Nervous Diseases. During the years at St. Pirminsberg he had accumulated more than ten thousand specimens of brain dissections, all of which had to be transferred to his new home in Zürich. Soon afterwards he was offered the Professorship of Psychiatry and Neurology at Innsbruck, which would have been more lucrative; but this he declined for the reason that he who was unwilling to make a material sacrifice for his scientific work was not, in his opinion, really dedicated to scientific research.

It was not long, however, before he was appointed *Professor Extraordinarius* in Zürich and in 1894, his first important work, his *Brain Pathology*, appeared, a huge and pioneering book which added to his growing fame as a neurologist and cerebrologist. Eighteen years later his second large work, dealing with the problem of the localization of function and its degeneration through lesions in the cerebral cortex,[1] was published, and there followed a long series of highly specialized articles and writings which continued almost to the end of his life. Among the longer articles and treatises which contain most of his philosophy are *Feeling, Morality, and Brain* [1910], *Psychiatry and Biology* [1918], *An Enquiry into the Biology of the World of Instinct* [1921], *Truth, Error, and Lying*, his penetrating essay *Law, Crime, and Responsibility in the Light of Biology* [1928]; and *Religion and the Nervous System* [1930]. These were all published in the *Schweizer Archiv für Neurologie und Psychiatrie*, and have not, as far as I know, been translated. To these should be added another big book published in 1928 after two years' collaboration with Raoul Mourgue of the Sorbonne—*Introduction biologique à l'Étude de la Neurologie et de la Psychopathologie*—which contains most of his philosophical and biopsychological ideas. This, for a man of seventy-four, was a remarkable achievement, and of this book Bleuler, in a memorial address three years later, said that future generations would have to reckon with it as past generations had concerned themselves with Kant, but with more profit.

While engaged on this big book in 1927 Monakow resigned his Professorship and was succeeded by Dr. M. Minkowski, who continued his work at the Brain Anatomy Institute.[2] During his retirement, and until the eve of his death, he exhibited restless vitality and wide-ranging interest in philosophy, sociology, history, and politics, so that when the Swiss novelist Maria Waser, shortly before his death, visited him with a view to collecting material which she embodied four years later in a rather impressionistic and highly coloured monograph,[3] she was able to record his flow of brilliant and profoundly religious and philosophical conversation.

Monakow's Continental reputation as a neurologist and psychiatrist was immense, as was his prestige as a citizen of Zürich, to whose library he bequeathed his autobiography, which is still, I believe, unpublished. While he recognized the immense importance of Freud's work, he considered that he had passed beyond him in that he could not share his scepticism with regard to religion, which Monakow felt, failed to do justice to the psychiatric value of religion and ignored a whole aspect of human experience, giving excessive

[1] *Die Lokalisation im Grossgehirn und Abbau der Funktion durch kortikale Herde* [1912].

[2] Dr. Minkowski contributed a memoir of Monakow to the memorial number of the *Schweizer Archiv*, xxvii., in 1931. It was through his kind co-operation that Monakow's writings were made accessible to me in Zürich.

[3] *Begegnung am Abend* [Berlin-Stuttgart, 1935].

prominence to the *libido* whereas his own emphasis was on the restorative *syneidesis* or biological conscience. Towards the end of his career he withdrew increasingly from active academic occupation and abandoned the enormous task of revising his great book on the pathology of the brain, applying his profound scientific knowledge and philosophical speculation to the complicated problem of bridging the gulf between the physical and the psychical.

The fundamental concept governing Monakow's philosophical and scientific outlook is what he called *syneidesis* or ' biological conscience '—*das biologische Gewissen*. This he regarded as the automatic principle of regulation in the biological world protecting the organism from danger and constituting the urge towards wholeness and balance and restoration when damaged. Life as such is a ' prospective process in which the individual and successive generations are guided towards the Infinite.' This urge towards self-perpetuation is perceived at every level of life, physical and psychical, and has its source in the hormé (ὁρμή) or basic urge which gives unity and purpose to the organism and is expressed in the operation of the instincts, which can be classified in a fivefold manner : the formative instinct to protect and enrich the vital interests of single organisms ; the instinctual urge to survive ; the sexual instinct as the guarantee of future generations embodied in the family ; the social instinct as the protector of the collective interests of mankind ; the cosmic or religious instinct. It is the ' individual hormé ' which constitutes the organizational unity of the individual and supplies the connexion between instinctive actions and cells on the one hand and the central nervous system, the organism as a whole, on the other, with its striving towards personality. The so-called human conscience has its basis in the protoplasm itself and in the biological and psychological presuppositions of organic life. It operates through the urge of self-perpetuation, through collective organization as well as through the formative force out of which personal identity is achieved. Where there is a tendency to disintegration the ' biological conscience ' comes to the aid of the organism and restores the balance, both in the physical realm and in the psychical, where it takes the form of a *moral* corrective to disruptive or dysgenic forces. This ' hormic ' urge Monakow describes as the ' mother of all the instincts,' its significance consisting in its assurance of the maintenance of individual and collective life even in the remote future. Its expression is *syneidesis*, the biological conscience operating on two levels, those of the hormeteria (the lower instinctual levels) and of the noohormeteria (the higher or mental : *nous*—mind —*hormé*—instinct), and frequently intervening where there is a conflict between the two. It functions in the case of abuse of instinctive activities (perversion, for example) through regulative (if unpleasant) consequences, but, as its physical basis is assumed to be in the central nervous system, a continual violation of the biological conscience may result in irreparable harm to the hormé ; indeed, so sensitive are the noohormeteria that persistent abuse may cause toxic disintegration and degeneration through defective secretion, psychoneuroses, and the breakdown of the nervous system and of the higher moral sense.

Among the enemies of syneidesis are mass-suggestion, which forces the individual out of the natural direction of his hormé and into a kind of artificial and sluggish canal ; passions which when uncontrolled break through the hierarchy of instincts ; escapism ; various manifestations of power such as possessiveness, ambition, exhibitionism, habitual criminality ; psychological factors and attitudes capable of damaging society through the disturbances caused in individuals. Alcohol and drugs too are also hostile to this organic regenerative activity. Monakow had little patience with the mood of the age, in which he saw the source of so much modern neurosis, for his was an exhuberantly healthy nature. In one of his later conversations with Maria Waser he said :

> To suffer from one's passions and complain that my nature is thus or thus will not do, for every momentary satisfaction is bought at the expense of future happiness, for this implies the surrender to instincts which now become the masters. He, however, who endangers the future through cheaply won joys of the moment is a child, a neurotic, or a criminal. The present age is childish ; people do not seek inner happiness and joy ; they want to be entertained and to kill time. Like children they scramble for the toys of which they soon weary. Superficial enjoyment, the stimulation of the senses through pleasure, a childish craze for speed, artificial excitation : all this will lead to a horror vacui . . . and the craze for increased stimuli drives them to an extreme and finally destroys their nerve. . . . The victory of Americanism is the victory of infantilism.

Of reverence for Nature, Monakow believed, the modern age is ignorant. His judicious asceticism was based on his respect for the operation of the biological conscience as the protector of the psyche from violation. Thus the biological conscience, syneidesis, is the basis regulating the life of the organism, without which life is bound to disintegrate. Religion is the highest aspect of its activity ; it is, however, not derivative from experience but belongs in the first place to the world of instinct. Monakow, therefore, ascribes to it a fundamental

place in life; it is not of late appearance or epiphenomenal.

Modern man is suffering from spiritual emptiness due to the neglect of religion, in consequence of which there is a 'lessening of the power of syneidesis.' Monakow claims by implication that his scientific researches support the theologian's contention that the dependence of morality on religion is in the last resort indissoluble, though religion itself derives from the basic biopsychological structure of the organism. Here, of course, he joins issue with Freud and others who explain away religion as projection or the expression of the feeling of dependence.

> Religion in the broadest (biological) sense (he wrote in *Religion und Nervensystem*) can only be understood as a counter-weight to the too intensive self-culture of the organism on the instinctual level, which would exhaust the organism . . . and bring the life of our race to a premature and inglorious end. . . . The roots of religion do not lie, as civilized man likes to imagine (in the language of popular psychology) in his feelings and in his preoccupation with the uncertainty of his fate, in the fear of death and the quest for security . . . but far more in those remote levels of developments prior to the emergence of the conscience and the ideas which belong to it, where the biological-physiological instinctual urges (which are directed towards the maintenance of the plan of life) predetermine the psychic growth of developing man. . . .

What this means in less technical terms is that religion is the 'spiritual' or higher expression of the same fundamental urge as is found in the biological world and that it is not alien to or superimposed upon life but inseparable from it, its roots lying deep in the syneidesis, the biological conscience.

Although Monakow believed his 'hormism' to be less a metaphysical than a scientific hypothesis, it is metaphysical in the sense that in its ultimate form ('noohormeterion') it expresses man's urge towards God and his hunger for immortality. The hormé is provided by Nature but reaches out, on the highest levels of consciousness, beyond Nature to supernature. The religious activity is hence not isolated from organic life; the psychical or 'spiritual' is not an epiphenomenon of matter but inseparable from it in its most complex manifestations. It is not less 'spiritual,' any more than the physical is less physical, because of its biopsychic origin.

This instinctive urge towards rectification and wholeness gave Monakow a vision of man and society in which there was room for neither sheer individualism nor collectivism but rather for both as interdependent.

> Let us never forget that we are part of the whole, we belong not to ourselves alone, we must not lose sight of the whole; the whole of the organism (for my health depends on the proper co-operation of all my organs), the social whole (others belong to me in so far as I protect them I also gain), and the human whole (my ancestors are in me, and I am in my children). Everything that strengthens our feeling of interdependence and the consciousness of cohesion in living encourages a happy and meaningful life.
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> The man who experiences nothing of love (he wrote in *Religion und Nervensystem*), who knows not how to enjoy things of worth, must withdraw from the community; he perishes spiritually and becomes bitter and sick in mind. He starves in his isolation, belongs to the past and abandons himself to an extrahuman and suprahuman world—the cosmos, God, and becomes a kind of hermit. Enough: to love and to be loved are the indispensable nourishment of the soul; for without the joyful life prosperity and health are unthinkable. . . .

Monakow applied his philosophy to the treatment of psychoneuroses and sought a solution of psychopathic problems in the hypothesis of toxic damage caused by the failure of syneidetic action. In his essay *Wahrheit, Irrtum, und Lüge* (*Truth, Error, and Lying*) he analysed the concepts of truth, error, and falsehood from the biological standpoint. The lie, considered from this point of view,

> is a merely transitory act of self-defence on the part of the individual, bringing temporary success, a falsification which immediately promotes, as by a law, a counter-reaction as syneidesis intervenes. . . . Biologically considered the lie is a brutal interference of the hormeterion (the primal instinct) in the sphere of the noohormeterion (the higher instinct) . . . a vital-functional error in the organized protoplasm,

and a temporary satisfaction at the expense of the future. Hence shame is the sign of the reassertion of the biological conscience and the sense of guilt is evidence of an offence against the sacred order of Nature and the spirit of life.

In a conversation with Maria Waser, Monakow, sometime in 1930 or 1931, spoke at length about his conception of religion. The Ten Commandments and the Lord's Prayer he described as the 'codification of the demands of syneidesis'—an unusual description by which he meant that their observance was essential not only to what is usually called man's 'moral' or 'spiritual' but also to this biological welfare and are therefore as necessary to his physical existence as to his spiritual progress. Prayer, too, can be regarded as an aspect of life which is not dissimilar to the biological urge of the hormé towards the infinite; indeed Monakow defines prayer as he defines life as '*sich einstellen auf die Unendlichkeit*'—the direction of oneself towards the infinite.

> Prayer? that is to direct oneself towards the Infinite; it is listening to a secret voice, making

> oneself receptive to the operation of unfathomable power. How man has robbed his fellow-men through providing them with a superficial and rationalistic foundation and through a defective knowledge of natural relationships and powers and the contempt of prayer, instead of revealing it for what it is: a sublime task of integration with higher purposes and with the Divine whole. Poor, deceived voyager without compass or rudder. And now the storm comes!

Like many other great men, Monakow had little place for the orthodox formulation of religious belief, and regretted that religion was chiefly a social activity, for only too seldom was it the experience of men profoundly illuminated by grace. Only through its rebirth, through the reawakening of the religious instinct could religion be saved from decline and from denominational rigidity. Orthodox theology, he believed, drew too great a distinction between Creature and Creator, between God and Nature, though ecstatic mysticism erred in the opposite direction. By revelation he understood the upsurge, in the person called by God, of the religious instinct from the unconscious in a manner more powerful than is manifested in others. In such people the human conscience and the biological conscience (syneidesis) are seen to coincide. Morality was for him not an imposition from without, but an inner urge or demand for salvation and health (*Heilsforderung*). 'Through the biological foundation of religion,' Monakow said, 'there will be no obstacle to the reconciliation of religion and science.'

Monakow's *hormé* and *syneidesis* are, of course, a hypothesis, and the extent of its influence as a biophilosophical explanation of phenomena was severely limited by the specialist manner of its exposition. Dr. Eugen Frey, the Zürich psychiatrist, however, claims that, in his examination of the process of the origin of a neurosis and through the reconstruction of its psychic mechanism in psychotherapy, he has encountered the existence of an inner regulative factor which functions in the same way as Monakow's biological conscience. This factor he describes as the 'truth-factor'; for psychic illness is but a loss of touch with truth, that is, with things as they are, and the purpose of treatment is the restoration of contact with reality and truth.

The understanding of conscience-dreams is essential to this treatment, for, in many cases dreams, when their symbolism is penetrated, act as the contribution of the unconscious to the process of this restoration to reality and the removal of disharmony. In a lecture to the Zürich Society for Neurology and Psychiatry, entitled *The Human Conscience according to F. M. Dostoievski and C. von Monakow in the Light of Deep-psychology*,[1] Dr. Frey analysed the dreams of several of his patients and also some of those which occur in the novels of Dostoievski, who, in his view, had realized intuitively what Monakow had tried to prove scientifically: the operation of regulative powers seated in the depth of the unconscious.[2]

Dr. Frey sums up his observations on Monakow and Dostoievski as follows:

> Here we are doubtless concerned with a fundamental problem of man's existence: that of the victory over suffering, over the principle of evil, through the leadership of syneidesis. This can happen only through the development of the social and religious-cosmic instincts, that is to say through the affective qualities of love and compassion in the broadest sense of the word, under the direction of conscience, which is a Divine principle.

How far there would be general agreement on Monakow's teaching about the instincts it is difficult to say; but it is interesting to note that the novelist Jakob Wassermann was towards the end of his life profoundly influenced by the personality and philosophy of Monakow, as is shown by the many passages in the last novel of his great trilogy (*The Maurizius Case, Etzel Andergast,* and *Joseph Kerkhoven's Third Existence*) which are lifted almost bodily out of Monakow's writings, and like Monakow, Kerkhoven, the psychiatrist who has turned to the study of brain anatomy, works out a philosophy which is intended to bridge the same gap between the physical and the psychic and to establish a scientific basis for the religious attitude.[3]

[1] *Das menschliche Gewissen nach F. M. Dostojewski und C. von Monakow und im Lichte der tiefenpsychologischen Forschung* [Zürich, 1946].

[2] He mentions Raskolnikov's dream about the flogging of a horse to death (a conscience-dream following the repression of the idea of killing the pawnbroker); Alyosha's dream about the marriage at Cana in Galilee after the death of Father Zozzima; one dream of Dmitri Karamazov; and the famous hallucinatory fever-dream of Ivan about the Devil. The latter conformed to patterns often revealed in clinical analysis. There are many other dreams in Dostoievski's novels which provide an interesting study for the literary psychologist—Dolgoruki's wish-dream about Katerina in *A Raw Youth*; Liza Khokhlova's dream of the crucified child (latent sadism) in *The Brothers Karamozov*; the story of *The Dream of a Strange Man* in *An Author's Diary*; the horrible dream of Hippolyte, the psychopathic consumptive in *The Idiot*; Raskolnikov's dream about the plague in *Crime and Punishment*. It is of some interest that Wassermann, who was a great admirer of Dostoievski, also introduced a large number of dreams into his tales, most of them easily recognizable as anxiety- or conscience-dreams, and sometimes (as in the fever-hallucination at the end of *The Goose Man*) with the cathartic value which Dr. Frey attributes to the dreams in Dostoievski's novels.

[3] *Joseph Kerkhoven's Third Existence* [Eng. tr., Allen and Unwin, 1934].

In the Study

Virginibus Puerisque

The Holy Trinity

By the Reverend John G. Williams, B.A.,
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If you are like me, you enjoy a good detective story, especially one in which there is a more than usually baffling mystery. You may have read some of the books by the great detective writer, Dorothy Sayers; though it is not so much about her detective stories that I'm thinking at the moment as about something that Dorothy Sayers wrote in one of her other books—a book about the greatest mystery in the whole Universe. You'll see what I mean in a moment.

In one chapter of this book she describes very vividly how an author ever comes to write a book at all. First of all, she says, the writer gets the *idea* for his book. The idea goes on growing and growing in the author's mind long before he ever begins to write anything on paper. He may go on for months, even years, turning the idea over in his mind, working out the details of the plot and the characters and the conversations, till at last the whole story from beginning to end has taken a clear and final shape in his thoughts. Then, you see, the whole book already *exists*. It exists in the author's mind as a completely finished work. The author can actually say, when he has got as far as that, 'My book is finished; all I have got to do now is to write it!'

So there's the first thing—the book already finished and complete in the author's mind. But, though that may give immense pleasure and satisfaction to the author, nobody else will know a thing about it. So the next step is for the author to write it all down on paper; and then the idea of the book (which is already complete in his mind, don't forget) takes a shape that other people can see and understand. It is 'embodied,' so to speak, in the ink and paper of the printed page. But notice, that doesn't *add* anything to the original idea of the book as it existed in the author's mind. It's the same book exactly, no more and no less; but instead of being a purely spiritual thing that people can only guess about, it has now taken on a 'body' of paper and print, so that people can see and touch, and handle it. The idea has—to use a great Christian word—become 'incarnate' in the printed book.

But even that is not the whole story. People might see and touch the book, but might never bother to read it—in which case the author need not have wasted his time writing it all out. It might just as well have been left simply as an idea in his own mind. So, clearly, it is important that, once the *idea of the book* has taken shape in the *printed book*, people should read it. Then what happens? A most mysterious thing. The book gets right inside the minds of the people who read it. It gives them new thoughts and helps them to understand things they did not know before. The book becomes part of their own inner selves. What began as a pure idea in the mind of the author has crossed over the material bridge of the printed book and has come alive, so to speak, right inside the mind of the reader.

Yet that book, whichever way you think of it (whether as the author's idea, or as the printed volume, or as the idea reproduced in the mind of the reader) is still only *one book*—not three different books; and it is more than just three ways of looking at the book, because each of these three (the idea, the volume, and the influence in the reader's mind) is equally the whole book and nothing less.

Think carefully about that. It throws a great deal of light on what we mean when we talk about God as a Trinity in Unity, three persons and one God. I'm not suggesting for a moment (nor would Miss Sayers) that this illustration fully explains the mystery of the Trinity. But at least it serves to show that the Trinity, though it is beyond our understanding, is not beyond reason. God the Father, the great Creator Spirit who fills all the Universe—I can think of Him as like the original *idea*, a purely spiritual being. Then God the Son, who lived in our world as a Man in Jesus Christ—He is like the idea becoming embodied (or 'incarnate' as the Creed says) in a visible, material book; something I can see and touch and understand. And the Holy Spirit, who lives in us, is like what happens when people read the book and are influenced by it; that is, God right inside our very thoughts, guiding and teaching and strengthening us. God above us; God with us; God within us—God the Father, God the Son, and God the Holy Spirit—but only one God.

O Holy, Blessed and Glorious Trinity, three Persons and one God, we worship and adore Thee.

The King's Troop

By the Reverend W. Louttit, St. Albans

'I will write upon him my . . . name.'—Rev 3^{12}.

There is, stationed somewhere in London, a Troop of the Royal Artillery which used to be

called the Riding Troop, and is quite unlike anything else in the British Army. Instead of tanks and guns drawn by motor lorries, and armoured cars with powerful engines in them, this Troop depends entirely on horses for all its transport. Of course they would not be very much use for fighting nowadays, for they would be too slow; but whenever the Army is asked to make a pageant for some royal occasion they call on this Troop of men and horses. Then everything is given an extra clean and polish, the horses are put through their paces, and every one says afterwards they were the loveliest sight in the whole display.

A few years ago the late King George VI went to inspect the Riding Troop at their London barracks where they live. He saw them on parade, he visited every part of the barracks, he talked to the men and he talked to the horses (as he loved to do), and then he was taken to sign the visitors' book. He signed his name, and without saying a word to anyone he put his pen to the top of the page, crossed out the title 'Riding Troop' and put instead 'King's Troop.'

Can you imagine how proud the officers and all the men were, and how proud the horses looked the next time they went on parade? The King had thought so much of them that he wanted them to be called *his own* Troop!

Do you keep a visitors' book at home, and ask your friends to sign their names in it? Many people do, and find it helps them to remember the happy times they have had together. There is One Visitor who comes often, asking if you will have Him in your home and in your life. He, too, would like to put His name at the top of the book, to tell you that He thinks so much of you that He wants you to belong to Him. And it should be the proudest day of our lives when we know that *we* belong to 'The King's Troop.'

The Christian Year

SUNDAY AFTER ASCENSION

From Vision to Mission

BY THE REVEREND R. WATSON MATHEWSON, B.D., S.T.M., AYR

'Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.'—Ac 1[12].

Of all the roads that led to Jerusalem, this one from the Mount of Olives was almost certainly the most familiar to the disciples. For they had known it not only as the road to Bethany and to the hospitable home of Martha and Mary, but also as the setting for many momentous events during that week before their Master's crucifixion. So every yard of it would recall some memory of Him. I imagine that they must have spoken of these memories on that Ascension Day as they strode purposefully down the hill towards the city. But as they reminded each other of what had happened at this point of the road or that, their mood could not have been one of nostalgic reminiscence. Rather they must have been discovering that these events of the past were now assuming a new significance in the light of what had happened that day. They had seen Christ ascend and the supernatural glory of His ascension was reflected back on to all that had gone before. They had looked down on a city waiting for the knowledge that was theirs, and all things suddenly spoke of the urgency of their task.

For this Ascension Day, and in fact every mountain-top experience of the power and love of God, holds these two things for us—a moment of vision, and a call to mission. We see the Lord high and lifted up, and at the same time the question comes, 'Who will go for us?' At the very moment when the reality of the Risen Christ breaks in upon us, and we know Him to be the authentic Son of God, His commission is laid on us, 'Ye shall be my witnesses.' We have had 'Jesus Christ the crucified placarded before us' in the worship of Holy Week, but now the command comes to turn evangel into evangelism.

That was the burning intention of the disciples as they took the road to Jerusalem. They had just witnessed the glorious culmination of one phase of Christ's campaign to save the world. A second phase—one might almost call it the 'follow-up'—had been entrusted to them. The aid of the Spirit had been promised. So we may well imagine that every remembered incident associated with that familiar road demanded reinterpretation in terms of their vision of Christ ascending, and of their new dominant thought, the thought of mission.

1. *In the light of the Ascension, for instance, their conception of the scope of mission was enlarged.* It was down this very path only a few weeks before that Jesus had ridden on an ass. The children had shouted their hosannas; the people had waved their palm-branches; and the disciples themselves had been proud, in fact a little arrogant. For were they not the new King's closest associates, destined to reign with Him in the Kingdom He would establish when they reached the city?

But on this Ascension Day they realized just how narrow had been their conception of Christ's sovereignty. They had thought of it in terms of a little country like Palestine, whereas His Kingdom

transcended all time and space. They had pictured Him enthroned in Pilate's palace, whereas now they knew that His throne was at the right hand of God in heaven.

So this Ascension Day, with its call to witness, demands of us a new conception of the kingship of Christ. He puts Himself forward as the King of all life, not just of what is narrowly known as 'religion.' And the experience of organized mission suggests that more people than one might think are yearning for such a sovereign leader, and that if they don't choose Christ they may well choose Communism. For Communism has no restricted idea of its Kingdom. It claims sovereignty over every aspect of life, over industry, commerce, politics, art, literature, science.

The Church has made that claim too, but not always with the conviction of the Ascension message. Although we preach the sovereignty of Christ, even the outside world is sometimes surprised that we do not urge it more.

In the recent Ayr Churches' Campaign, for instance, visits were paid to factories, workshops, offices, and the like. The two most common questions put to the campaigners were, 'Why have you not been before?' and 'When are you coming again?'

So as we walk back from our Mount of Vision to the city where our mission awaits us, let it be with a new conception of the sovereignty of Christ.

2. *In the light of the Ascension their understanding of the cost of mission was deepened.* The road when it reaches the foot of the Mount of Olives passes alongside a walled garden, where to-day only the tortured branches of ancient olive trees are left to speak of the agony this Garden once witnessed. But to the disciples on Ascension Day the memory of the Master's tears and sweat in Gethsemane was still fresh. On that night of betrayal they had been spectators. They had realized that He was in the grip of intense suffering, but as soon as that suffering had come too near them they had broken and fled. They had been willing to go with Him just so far but not to the point of sacrifice.

But now they knew that their road to the evangelization of the world must pass that Garden. No man could be ready for mission until he had come to the point of sacrifice, until he had said, 'Not my will but Thine.' For thus we take on ourselves the Cross which the Saviour elected to carry at Gethsemane, and which He carries yet, for He

> still remembers in the skies,
> His tears, His agonies, and cries.

Ascension Day, therefore, reminds us that the true motive for mission is a compassion for our fellow-men, and that where there is true compassion there must be a cross. If the Church's impulse to mission is often weak it may well be because we do not understand that when we accept Christ we must be prepared to enter not only into His joy but also into His sorrow.

There is a story told of a man converted at an evangelistic meeting. 'I am washed in the blood of the Lamb,' he shouted. 'Did it hurt?' asked the preacher. 'No, the hurt was His, the joy was mine.' 'I should have thought,' said the preacher, 'that whatever would have hurt Him would have hurt you.'

It has been said, 'Only as we see the wounds of the world as the wounds of God do we devote ourselves to staunching them.' So, as we walk back from the Mount of Vision to the city with all its clamant human need, let it be with a new depth to our dedication.

3. *In the light of the Ascension their sense of the privilege of mission was strengthened.* From Gethsemane the road dips into the Kedron valley and then rises again to the wall of the city which is also at this point the wall of the Temple area. This area held one supreme memory for the disciples—a picture of the strong Son of God striding in among the moneychangers and the religious racketeers, upsetting their tables and letting the sacrificial animals free.

Of course these people were all back in their places now. They would remain there too, and the whole elaborate ritual of sacrifice and segregation would continue until men and women found something better wherewith to appease the hunger of their souls. But still they came, pathetically offering their lambs and pigeons; still regulation and ordinance and priest and altar stood between the individual and His God; still race and caste and sex had their separate courts.

I imagine that the disciples looking on these throngs in the Temple on that Ascension Day must have realized, perhaps for the first time, just how great was their privilege as the bearers of the gospel of Christ. For theirs was a message of a great High Priest who Himself has died for *all* men, who has passed into the heavens, and who ever lives to make intercession for us.

Can we capture afresh to-day the wonder of that message—the wonder of the Companion who is nearer to us than breathing, the wonder of the Saviour who pleads our cause at God's right hand, the wonder of the King under whose Divine rule all things in heaven and earth shall ultimately come? If we can, then we are ready for mission, and we will walk back from the Mount of Vision to-day to the city in that great company of Christ's followers who have pledged themselves to win the world for Him.

WHITSUNDAY

The Gift of the Holy Spirit

BY THE REVEREND C. LESLIE MITTON, PH.D.,
BIRMINGHAM

'Did ye receive the Holy Spirit when ye believed?'
—Ac 19[2] (R.V.).

In the closing verses of Ac 18 we are introduced to Apollos, one of the outstanding figures of the Early Church. He is a Jew by race, who has been brought up in Alexandria, a famous centre of Greek learning. There he has come under the influence of Christian teaching. He has 'been instructed in the way of the Lord'; that is, he has come to know Jesus Christ as Teacher and Master. The truths which he has found in Jesus have, moreover, so gripped his heart that he feels he must declare them to others. Under this constraint he becomes a preacher, not only serving in his own area, but travelling about from one Christian centre to another. In his journeys he comes to Ephesus.

Just at that time Aquila and Priscilla were residing in this city. This man and wife, themselves Jews by birth, had been closely associated with Paul in his Christian mission at Corinth, and had proved themselves most valued colleagues. Their knowledge of the Christian message had been derived from Paul's teaching, and no one was more capable than he of unfolding the fullness of the Faith. There must, however, have been many other preachers whose grasp of the significance of the Christian message was less penetrating and comprehensive, and it appears that, in the Church at Alexandria, Apollos had received a somewhat incomplete presentation of the meaning of Christianity.

As Aquila and Priscilla listened to Apollos, they were greatly impressed by his ability. Three qualities especially won their respect: (1) His knowledge of Scripture, and his power of quoting it appropriately and tellingly. (2) His eloquent and convincing declaration of his message. (3) His earnestness. He had found something which meant much to him, and wished to persuade others to accept it too.

There was, however, something missing in him, which had been evident in Paul and his preaching, and in other Christians in the Pauline mission. What was it? The writer of the Acts indicates it by saying: '. . . but he knew only the baptism of John the Baptist.'

This Christian couple acted very wisely. They did not criticise him to others, or compare him unfavourably with Paul. They took him to their home, and there in the atmosphere of love and friendship they tried to show him where they felt his knowledge of the Christian life was still incomplete. Apparently Apollos, for all his brilliant gifts, was humble enough to be willing to learn. So it was that a little later, when he wished to proceed to Corinth, they were able to give him a cordial letter of recommendation to their friends there.

What this lack in Apollos was becomes clearer as we pass on to the incident which immediately follows.

Apollos has gone to Corinth. Paul who has been absent on one of his journeys arrives back in Ephesus. He uses the opportunity of a short stay in that area to visit Christian groups in the neighbourhood. He comes to one small society whom he has not met before, and the narrative makes it clear that they belong to the same general type of Christian as Apollos before Aquila and Priscilla 'expounded unto him the way of God more perfectly.' The only baptism of which they know is that of John the Baptist.

Paul becomes aware that there is something missing in them. That they are earnest, good-living, loyal followers of Jesus as Lord is beyond doubt, but they are somehow different from the Christians who were converted in his missions. What could it be that was wrong with them? Was it that, for all their earnestness, there was a lack of joy among them? Was their religion mainly a somewhat heavy-hearted determination to do their duty? Was Christian discipleship for them a great burden of responsibility to be carried as best they could with dogged courage and set face?

Paul at any rate senses the root of their trouble, and puts his finger on the spot, as he asks: 'Did you receive the Holy Spirit when you believed?' There is an uncomfortable silence, until at last one of them, in embarrassment, says: 'We did not even know there was any Holy Spirit.' Paul is aghast. To him the gift of the Spirit was the hallmark of the Christian. If that empowering, joy-giving Spirit was not bestowed on a man when he first committed his life to Christ in full trust and obedience, it was sure to come when that man publicly accepted baptism, thus openly confessing his faith and taking his place within the community of believers. So Paul pushes his questioning further: 'What then did your baptism mean to you?' They explain that it meant repentance for past sins and the promise to live in obedience to God's commands in the future. 'But,' says Paul, 'that is no more than John's baptism meant.' 'Yes,' they reply, 'we quite understand that, but we thought that was the only baptism there was. Since our Lord submitted to it, are we not right in submitting to it also?'

Then Paul had to explain that within the Christian community baptism had a twofold significance: it was baptism with water signifying repentance, but it was also baptism with fire (that is, the Holy Spirit), as was so clearly promised (Lk 3^{16}). In true Christian baptism, accepted in the name of Christ, there was not only man's dedication of his life to God, but there was also from God the bestowal of this divine spiritual endowment, which lifted life to a new level of possibility, bringing peace and joy and victory in the moral struggle.

Let us look at these two types of Christian discipleship represented by these two forms of baptism, the one found in Apollos before his instruction, and the other in Paul, Aquila, and Priscilla.

The first type is characterized by a determination to be true to Jesus Christ as Lord and Master, and to live according to the high standards which He taught. This is very good, so far as it goes, but it is primarily an act of the human will. It is something we seek to do for God.

The second type is characterized by deep and wondering gratitude for all that God has done for us, and especially for the gift of His Spirit in our lives, lifting us above persistent failure and the weariness of unending struggle and strain, giving us happiness in God and even gaiety of spirit. This is something that only God can bring about.

It is not that there is anything wrong with the first type. Many must begin there in order to learn their need of something more. Often it can prove to be the 'tutor to bring us to Christ' in the fuller, better sense. It is wrong only when we remain in it, thinking there is nothing more.

The first type is represented by the followers of Jesus before the Day of Pentecost; the second type by those who have entered into the privileges which God made available to all on that first Whitsunday. The sad thing is that so many remain content to live between Easter and Whitsuntide.

If it is asked how we may know whether we are at one stage or the other, one test that can be applied is this: Are we able to bear witness to Christ and to what He has done in our lives? For the promise is clear: 'Ye shall be My witnesses when the Holy Spirit has come upon you.' If we have to say, as some must: 'I cannot speak my witness, because I find myself speaking of what I have done or am trying to do for Christ, and that is like boasting,' that can only mean that we are still at stage one. The man to whom the Holy Spirit has been given will be able to speak in humble gratitude, not of what he himself has done, but of how God, in answer to his bitter need, has done what he himself could not do. 'Every Christian a witnessing Christian' is a good motto. It means that every Christian must be one who has received the Gift of the Holy Spirit.

How may this gift become ours?

First, we must come to know and acknowledge our need of it. We must be sure that God has promised and is waiting now to bestow it. Not only must we be willing to turn from all known sin, but also we must abandon the self-directed life, even if it is directed towards righteousness. We must be willing to put ourselves wholly, without preconceived plans, under the full direction of God as He has made Himself known in Jesus Christ. We must be deeply convinced that God's Spirit comes only as the free undeserved Gift of God, so that it is not in the least a cause for self-congratulation, but only of wondering gratitude to the Giver. Then we must wait, surrendered and expectant, and God will not delay to fulfil His promise to give His Holy Spirit to those who truly believe.

TRINITY SUNDAY

The Blessing in Public Worship

BY THE REVEREND STEWART MECHIE, M.A., GLASGOW

'The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.'—2 Co 13^{14}.

1. *The Grace of the Lord Jesus Christ.* The old minister with whose figure my early memories of the Church are entwined, used to tell us that grace meant loving help. It is not at all a bad definition. Primarily grace is a quality of character which inevitably finds its own expression and so reveals itself by its effects. It is not a kind of supernatural force which can be turned on and off like an electric current. The grace of the Lord Jesus Christ is just the Lord Jesus Christ in action. Being what He was and is, the Lord Jesus Christ in action can never be other than gracious, and His action may not inappropriately be described as loving help. Another friend once put it to me in a similarly helpful way when he said that the grace of the Lord Jesus Christ is that quality in Him by which He always comes to people when they need Him. Thus He came to His disciples as they toiled in rowing on a stormy sea; He came to the disciples and the father of the epileptic boy from the Mount of Transfiguration; He came to the two disappointed travellers on the road to Emmaus. In each case it was just when they needed Him that He came. Similarly, His loving help was extended to the woman who was a sinner in the Pharisee's house, to the woman with the issue of blood, to

Zacchaeus on his perch in the tree, and to the penitent thief on the Cross. The grace of the Lord Jesus Christ is that quality of character in Him which appears in the experience of His people as loving help. That was true not only in the days of His flesh. It is true now, according to the promise, 'Lo, I am with you alway, even unto the end of the world.' We all need the grace of the Lord Jesus Christ, and we all may have it, for He is that same Jesus still. The Blessing assures us of the grace of the Lord Jesus Christ.

2. *The Love of God.* It is unhappily true that the word love is nowadays hampered by associations which make it an inadequate translation of the word used by New Testament writers. Setting aside its most degraded associations, one must recognize that to many people it suggests mere sentiment, indeed something weak and sickly. Christian love, however, is a strong and positive quality. Hence a great New Testament scholar once suggested that it might be a good thing if, for a time, the word 'care' were substituted for the word 'love' in the New Testament. Think how some familiar verses would run. 'Let us care for one another . . . if God so cared for us, we ought also to care for one another . . . he that careth not knoweth not God . . . God so cared for the world that He gave His only begotten Son.' That is the supreme gift of God's love—His only begotten Son. The coming of the Lord Jesus Christ in all His grace to be the Saviour of the world has behind it the love of God, the caring of God for His creatures: 'Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.'

How much we all need to be assured of that caring. The world is often a cold and unfriendly place. We walk along a city street, meeting perhaps thousands of people, but we know that they are not interested in us; they would not miss us should we forthwith disappear; they do not care for us. Yet we long to be able to feel that we matter to somebody, that somebody really cares for us; yes, we long to know that even if we fail and make mistakes and get into difficult and even shameful situations, yet still someone will see in us a positive worth and really care. The only love that can satisfy that deep longing is the love of God, a love broader than the measures of man's mind, yet personal to each one of us, the love that God commends to each and all in that, while we were yet sinners, Christ died for us. The Blessing assures us of the love of God, the love that sent His Son.

3. *The Communion of the Holy Ghost.* Here let us use Dr. Moffatt's version—the fellowship of the Holy Spirit. The meaning of this is not absolutely free from doubt, but it is almost certain that the meaning is the fellowship created and sustained by the Holy Spirit. It is not merely, on the one hand, the fellowship of Christians among themselves, something whose symbol might be a horizontal line touching each individual and linking each to all the rest. On the other hand, it is not merely the fellowship of the Holy Spirit with each believer, something whose symbol might be a vertical line connecting heaven and earth. It is more than these, indeed a combination of these, a fellowship of believers created and sustained by the Holy Spirit, something whose symbol might be a triangle with its base on earth and its apex in heaven. That fellowship is the inner reality of the Church. It is the spiritual life which underlies the institution in history which is known as the Church.

A French Protestant minister tells a fine story of a time when he was travelling in a third-class carriage in Southern Poland in company with a German, a Czech, a Pole, a Ukrainian miner, and a Ukrainian woman going to France on service. He fell asleep, and his New Testament fell on the floor. The woman picked it up and looked curiously at it. Then from her basket on the rack she drew a large Bible bound in worn red leather. All looked curiously at her as she compared the two books. At length she found in St. John's Gospel the word 'disciples,' and she pointed it out to the French minister with a questioning look. He nodded, and her face lit up. Again she turned to a comparison of the books, and this time she pointed to the word 'Saviour.' He nodded again, and she looked all joy. Then he took the two books and turned over the pages till he came to the words, 'Grace and peace to you from God our Father and the Lord Jesus Christ.' When she read them her face was illumined by a light brighter than the dawn. 'The carriage,' he writes, 'seemed to be filled with the Unseen Presence that makes us all one in Jesus Christ.' There the fellowship of the Holy Spirit became manifest, transcending barriers of sex and age and language. Because it transcends these barriers, and the deeper barriers of colour and race, and the yet deeper barriers that sin raises between man and man, and people and people, it is such a fellowship as only the Holy Spirit can create and sustain. It is not easy to realize this fellowship in a world stratified by class distinction and divided by prejudices and wrongs, but the fellowship is there. The Holy Spirit has created it, and the Blessing assures us that the Holy Spirit will sustain it.

It need hardly be said that the Blessing is not just a formula of dismissal. Moreover it is not properly a petitionary prayer. What then is it? Some would say that in the Blessing the minister in God's name promises to the people the things mentioned, assuring them that if they have faith in God and His promises, and do not doubt, they

will have 'the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit.' They may be assured that though they may leave a church building and separate from one another, they are not going away from God or His bounties. God goes with them all the way in the fullness of His power to bless. But is that all? The late Dr. George S. Stewart tells how during the First World War he went into a house where a young man, half-drunk, was lying by the fire, preparing to set off for the station to go to the port of embarkation for France. His sister, whose house it was, told the minister these facts. Dr. Stewart prayed and spoke a blessing on the sleeping man ere he left the house. A week later the sister came to tell him that her brother had been killed, and she said, 'I feel so thankful that you put a blessing on him before he went away.' May this not be the deepest significance of the Blessing, that it is a real bestowal of a Divine gift? You leave the church protected and commissioned because there rests upon you the threefold gift of God, the Blessing which can most adequately be described in the moving words of the Apostle.

First Sunday after Trinity

The Influence of a Good Man

By the Reverend Roderick Bethune, M.A., Edinburgh

'He [Barnabas] was a good man.'—Ac 11^{24}.

I wonder if you are struck, as I sometimes am, by the contents of some obituary notices. In cases in which one knows the deceased was interested in things spiritual one looks in vain for any reference to this in the appreciations that appear in the Press. The omission may be due, perhaps, to the fact that a man's spiritual interests are not regarded as 'news' by certain journalists. But is the omission always to be so accounted for? One wonders sometimes whether it is not due to this generation's scale of values. What does a man's interest in things spiritual matter alongside his acumen in things commercial? If that is what some of our contemporaries are virtually saying by omitting the reference which others feel very strongly should be included, then something must be said by way of reply. Does goodness deserve to be so overlooked? Would many of the men and women whose passing calls forth such eulogies have succeeded in contributing, as, it is acknowledged, they did contribute, to the well-being of society if they had not been spiritually what they were? And is the world so placed to-day that we are wise to place a premium upon ability and to regard character cheaply?

Perhaps we shall find answers to such questions by considering one called Barnabas, concerning whom Luke wrote that 'he was a good man.' Originally called Joseph, he was a Levite, one of a company who looked after the material arrangements and the music of the Temple and whose services were amply rewarded. In addition, he was a man of property with a considerable private income. When he acknowledged Jesus as his Lord he not only resigned from his position in the Temple but put his entire resources at the disposal of the Church to be distributed amongst the members as their chosen leaders in their wisdom might determine. Immediately he joined their company, his fellow-Christians held him in esteem, not chiefly on account of his generosity, though they appreciated that, but on his own account, because of what he was. When Paul, after his experience on the Damascus road, journeyed to Jerusalem to confer with the leaders of the Church, it was Barnabas who, believing that the age of miracles was not past, persuaded the others who were doubtful of the erstwhile persecutor to receive him as one of themselves. When a new situation arose at Antioch through the preaching of the gospel to Gentiles, it was Barnabas, whose gifts as a conciliator must earlier have been recognized, who was sent to investigate and to report upon the situation. When, later, Antioch presented unusual opportunities which everyone agreed should be exploited, it was Barnabas who, though first in the field and entitled on that ground to claim that the handling of the opportunities should be left to him, brought in Paul and worked happily, and without thought of self, under his leadership. And so Luke described Barnabas as 'a good man.' The contribution he made to the Church, he would have us understand, was immeasurable—not only by what he did, but also, and much more so, by what he was.

1. Is not the world's greatest need at the moment of more men built on Barnabas's lines?

How many men and women are there in our modern world who are prepared to throw everything they have and are into a movement intended to benefit the entire community and not just a section of it? 'Joseph Chamberlain,' we have been reminded, 'once shocked the House of Commons by distinguishing between *honourable members* and *honourable men*. Honourable members,' he is reported to have said, 'are prepared to think in grooves of party interest. Honourable men are prepared to stand by a thing that is a principle and depart from a thing that is only a prejudice.' Accepting his definition of honourable men, can we say that the world has so many it has need of no more?

How many men and women to-day are acceptable to two opposing parties, so trusted on the

ground of character and of personal integrity that their advice in connexion with disputes which separate and even alienate their fellows is not only listened to with respect, but, what is more important, acted upon ?

How many men and women to-day are prepared to see another occupy a position which they expected, perhaps hoped, to fill, willing to perform any duty, however humble, so long as the cause which they profess to have at heart prospers ? Durant, in his book, *The Story of Philosophy*, tells us that Voltaire once wrote : ' What a delightful life it would be to lodge with three or four men of letters with talents and no jealousy, to love one another, live quietly, cultivate one's art, talk of it, enlighten ourselves mutually ! I picture to myself,' he added hopefully, ' that I shall some day live in this little Paradise.'

Some of us have known men like Barnabas who could be called good for one or more of the very same reasons that led Luke to describe him as good, men who, to our certain knowledge, made a contribution to society not only by what they did, by the skill with which they handled business affairs, but by their character, their bearing, their graces, their influence. That is what accounts for our disappointment when, in appreciations of their life-work, all reference to such a contribution is omitted. So far from being omitted, it ought to be emphasized, for it is as plain as anything can be that the world of our time needs many more like them. If it is in a sorry mess to-day, it is not because it hasn't a sufficient number of clever men, but because it lacks a sufficient number of good men.

2. Goodness, I am aware, needs to be supplemented by ability. But the point I am seeking to make is that ability of itself, ability without the complement of goodness, without character, personal integrity, will lead, has already led, the world into some sorry situations.

Professor Reinhold Niebuhr, one of the prophetic voices of our age, has a lecture in one of his books entitled ' The Ultimate Trust.' In the course of it he reminds us that, recognizing the sorry condition of the world, different men in different days have exhorted their fellows to pin their faith to this type of man or to that. ' Trust the young man,' some have declared. ' Old people are shrewd, designing, and cowardly, and so habituated to ancient vices that the possibility of a new creation is not in them. [But] Trust youth. It is heroic and self-sacrificing. It brings a fresh conscience to the world, and is outraged by the evils which its elders have so long accepted.' ' Trust the poor man,' others have declared. ' Since he has no interests to defend he can be trusted to see the truth.' But ' trust no man,' declares Professor Niebuhr. ' Every man has his own capacities but also his own weaknesses. Every historic group in society has its own unique contribution to make. But there is no form of human goodness which cannot be and will not be corrupted, particularly in the day of its success.' Our ultimate trust, he affirms, must be in God who created the world and who, Christians believe, can and will redeem it.

As a warning against ' the humanistic optimism which has become the religion of millions ' his utterance is timely. As a reminder that all men, even the best of men, are fallible, his words are worth pondering. But, while agreeing that our ultimate trust must be in God and not, as a Psalmist said long ago, in princes and in men's sons, we must, as the world is presently constituted, place some of our trust in some of our fellows. And those most deserving of our trust are able men who at the same time are prepared to stand by principle, who are prepared to throw everything they are and have into movements intended to benefit the entire community and not just a section of it, who are trusted on the ground of their character and their personal integrity, who are free from jealousy and prejudice. Some, of course, may question whether any such men exist. Perhaps they don't. But at least there have been men who have approximated to such a standard—men who won respect and who invited confidence, who were good as well as able, and through whose selfless efforts the world has been moved to nobler things. If that same world is to be saved from further catastrophes the number of such men must be increased.

3. But to say that is not enough. It does not really deliver us from the feeling of frustration when we contemplate the present situation of the world and consider seriously how things are to be put right. We despair of making any personal contribution towards the solution of problems which are making life in this modern world so difficult.

Professor Foakes Jackson writes of Barnabas : ' Barnabas indeed is one of the most attractive characters in the New Testament. . . . He seems to have been utterly without jealousy, eager to excuse the faults of others, quick to recognize merit, ready to compromise for the sake of peace. Paul's elevation of character makes him scarcely human, whilst the virtues of Barnabas make him singularly lovable. The Paul of history contributes to the progress of the world, Barnabas and those like him make it endurable to live in.'

Is it beyond us to make the world endurable to live in ?

Miss C. V. Wedgwood, in her fine biography of William the Silent, pays this tribute to that

remarkable man: '"The wisest, gentlest and bravest man who ever led a nation," he is one of that small band of statesmen whose service to humanity is greater than their service to their time or their people. In spite of the differences of speech or political theory, the conventions and complexities which make one age incomprehensible to another, some men have a quality of greatness which gives their lives universal significance. Such men, in whatever walk of life, in whatever chapter of fame, mystic or saint, scientist or doctor, poet or philosopher, and even soldier and statesman, exist to shame the cynic, and to renew the faith of humanity in itself.'

I think that was Barnabas's main mission in life—to renew the faith of humanity in itself. And he did it by what he was, by trying to be, with the help of his Lord, a good man. It shouldn't be beyond us who profess our allegiance to the same Lord to follow in his steps and by our example to renew the faith of some with whom we work or with whom we share the pleasure of some recreation—to renew the faith of such in themselves.

SECOND SUNDAY AFTER TRINITY

The New Mathematics

BY THE REVEREND ANDREW B. McLELLAN, B.D., KILMARNOCK

'Ye have heard that it hath been said. . . . But I say unto you. . . .'—Mt $5^{38f.}$.

Apart from the mathematicians there are few people, I should imagine, who know the name of Johann Gauss. Yet it seems that this man made an enormous contribution to human thinking: for he offered the world nothing less than a new way of measuring. You and I no doubt thought that the last word on measuring was spoken by Euclid long ago. It seems we were wrong. This man comes forward and his ideas upset all the old calculations, force men to think and count and measure again, and Gauss's follower, a German Jew by the name of Einstein, carries men further and deeper into this rarified atmosphere by his abstruse, revolutionary calculations.

What I want to emphasize is that we have been given a new way of measuring. But is that not exactly what Jesus gave us?—a new scale, a complete new set of values, so that in the deep things of men's souls and human destiny we have to learn to count all over again. Look at this that He is doing here, surely a very daring thing, that must have infuriated these Jewish leaders and roused them into opposition—what He is doing here is sweeping aside whole centuries of Jewish teaching and tradition, laws confirmed and made sacred by generation after generation of priest and Pharisee, laws which were hallowed by the great name of Moses himself, and coolly and calmly He sets Himself up as the new authority whose word supersedes everything that has been said till now.

And yet, was that all? Did He just make speeches? Was it just by the words He used that He overturned the tradition of centuries? You and I know differently. You and I know that behind the words there was a whole life which confirmed and illustrated and drove home the words in every syllable. His whole life was a revolution. His whole life was a challenge to the old time-honoured ways. Not only did He speak these words—He lived His life, He made His friends, He found so much to fill the busy hours, He went about doing good, He died on a Cross: look at all that, look at the whole impact and power of His whole personality—it all helps, it all lets you see how He gave men a new standard of judgment and a new way of measuring. It was so different from everything that men had taught before. It was so different from the standards men accepted and followed naturally themselves. It was so different, that soon the light began to break—this must be God's way, and not man's.

Well now, the next step is plain. It is to take this idea and apply it in two or three different ways.

I am going to say, for example, that Jesus has taught us *a new way of measuring true greatness*. Right from the first page of the gospel story you see it. Three men came from the East, you remember. They are looking for the great and mighty king, and where do they look? Where would they look, where would men of the world expect greatness and power but in a king's palace? So they go to Herod, and they are wrong. That is not where you find true greatness, says Jesus. Do I trace a look almost of contempt in Jesus' eyes when He speaks of this world's great and successful people, the Herods and the Caiaphases and the Diveses and the builders of great barns? 'They have their reward,' He says, and scorches them with a withering epitaph. This is greatness, says Jesus, here is the measure of it—and He takes us to a lowly stable in a little country town. This is greatness, says Jesus, and He goes on to speak about the last being first, and taking the lowest place at table, and about the glory of being a servant. This is greatness, says Jesus, and goes on to action, to a night, for example, when He took a towel and a basin and washed the disciples' feet. This is greatness, says Jesus, and for the climax hangs broken and bleeding

upon a Cross. So He upsets men's standards. So He sets aside the things we naturally choose and to which we selfishly cling. So He revolutionizes our way of measuring success. So He shows us what God means by greatness.

I am going to say also that Jesus has taught us *a new way of measuring man's deepest need.* Don't imagine that their problems were any simpler or their burdens any lighter in His day. Listen to this: 'Not to be born at all—that is by far the best fortune: the second-best is as soon as one is born with all speed to return thither whence one has come.' These are the words not of someone up against stark, bitter realities in this twentieth century, but of the highly successful Greek dramatist, Sophocles, on whom fortune seemed to have bestowed many of her favours; and you see how behind the words there lies all the deep need of men in his day—the social injustices, the national upheavals, the baffling problems, the grey despair. And men had their solutions to offer in that day too. The air was filled with advice. 'Down with Rome,' was one slogan: all we need is a different political system. 'Work the slaves harder'—that was another cry; the gospel that all we need is economic readjustment. 'Steel yourselves against the world's bitter blows,' the answer of philosophy. 'Make your sacrifices at the Temple,' the advice of organized Jewish religion. Plenty of advice, slogans in abundance, filling the air, offering men the answer to their deep need. How terribly modern they all seem! We have our slogans too, just as we have our need, deep and urgent in our own distracted day. Who has not heard the solutions being offered?—better politics, sounder economics, new ideologies. And in the midst of all this hubbub Jesus takes men to a Cross. There is men's need, He says. There is the unfathomable depth of it. There is the measure of it. It is a need which can be met only by the uttermost sacrifice of God Himself. Only when that need has been met, only when men kneel there in penitence and receive what God alone can do for them, only then does the new day begin to dawn.

And then again I want to say that Jesus has taught us *a new way to measure life itself.* Apart from Jesus, what is there to say about this life of ours?—what, except that it is such a fleeting, nebulous thing.

> Gather ye rosebuds while ye may
> Old Time is still a-flying.

And as the years go on, the pace seems to get swifter and the time here so horribly, alarmingly short. As Marion Angus puts it:

> Time, why are you going so fast?
> I like not furious paces.
> Milestones glimmer and then are past,
> White, solemn faces.

It is the sure way to fill yourself with melancholy, to think of that hurrying pace of life, to see how short even the longest measure of it is, until we find, in Shakespeare's phrase, that the whole insubstantial pageant has faded, and leaves not a rack behind. That is the picture—apart from Jesus. Ah, but, says He, you are measuring it in the wrong way. Don't measure it in terms of the few short years. Measure it in terms of achievement. Measure it in terms of the amount you put into it. Measure it in terms of fellowship with God, and the experiences and satisfactions which that fellowship brings.

And then, He says, you make a discovery. Then, measuring it like that, you find that life cannot be the fleeting insubstantial thing it seemed before. Then you find that here in this world that fellowship with God has only its beginning, and there in a new world it reaches its fullness and its culmination. Then you find that whole new horizons open out before your life, and fresh undreamed-of possibilities and promises are there before your eyes. He who died and rose again, He who is the Lord of all life, He has taught you to measure life in a new way, not as a matter of a few short years. Now you measure it in terms of eternity.

It is true, when you know God as Jesus knew Him, in all the glory of His majesty and all the wonder of His love, why then life and all its changing experiences are seen in a new light. He has given us His own unique knowledge of God. 'He that hath seen Him hath seen the Father.' That means that life can never be the same again. For now we see it with new eyes; and now everything is measured in the Master's own Divine way.

The Influence of the Testaments of the Twelve Patriarchs upon the New Testament

By the Reverend A. W. Argyle, M.A., B.D., Oxford

The hero of the Testaments of the Twelve Patriarchs is Joseph. It is he whom they set forth as the supreme human example of their ethical teaching concerning love (ἀγάπη), forgiveness, non-retaliation, generosity (ἁπλότης), and the avoidance of hatred and envy. As Dr. R. H. Charles showed in his edition of the Testaments, their ethical instruction profoundly influenced not only the moral teaching, but even the very phraseology of the New Testament,[1] where, however, the supreme embodiment of the ethical teaching is found, of course, in Jesus Himself.

It would not be surprising if New Testament writers were impressed by the striking parallel between the character and career of Joseph and that of Jesus. It was not merely that Jesus taught an ethic which was exemplified in Joseph more than in any other character of the Old Testament, and was enunciated with directness, simplicity, and force in the Testaments of the Twelve Patriarchs. Joseph, like Jesus, was envied by men, betrayed, and sold for a price, falsely accused, and subjected to undeserved suffering. Joseph, like Jesus, displayed the forgiving spirit, returned good for evil, triumphed over his enemies who had delivered him up, and procured their salvation.

There seems to be evidence that the thought of the similarity between Jesus and Joseph led the New Testament writers to borrow some phrases from the Testaments which applied specifically to Joseph.

It is repeatedly asserted in the Testaments,[2] that it was because of envy (φθόνος) that the brethren of Joseph delivered him up, as indeed is clear from the Old Testament story itself. Now Mark (15^{10}) tells us that Pilate knew that it was 'for envy' (διὰ φθόνον) that the chief priests had delivered up Jesus (cf. Mt 27^{18}). In Mk 15^{15} we read that Pilate 'scourged' Jesus. The very rare verb used here is φραγελλόω, which occurs nowhere else in the New Testament,[3] or in the LXX or in classical Greek; but it is used in the Testament of Benjamin (2^{3}) in the form φραγγελλόω with reference to the scourging of Joseph.

[1] See *e.g.*, T. Gad $6^{3, 7}$; cf. Mt $18^{15, 35}$, Lk 17^{3}; T. Iss. 5^{1-2}, Dn 5^{3}; cf. Mk $12^{28f.}$ and parallels.

[2] *E.g.*, T. Sim. 2^{13-14} $3^{1f.}$ 4^{5-7}, T. Jos. 1^{3} 10^{3}, T. Ben. 8^{1}.

[3] Except in the parallel passage at Mt 27^{26}.

In the Testament of Zebulun (2^{2}) Joseph is reported to have cried: 'Have mercy upon me, my brethren . . . do not bring your hands to shed innocent blood (αἷμα ἀθῷον), for I have not sinned against you.' In Mt 27^{4} Judas Iscariot says, 'I sinned, having betrayed innocent blood (αἷμα ἀθῶον).' Moreover, the phrase 'it is the price of blood' occurs both at T. Zeb. 3^{3} (τιμή ἐστιν αἵματος) in regard to the twenty pieces of silver, and at Mt 27^{6} with reference to the thirty pieces of silver.[4]

In the Testament that bears his name (1^{5b-7}) Joseph says:

> I was beset with hunger, and the Lord Himself nourished me.
> I was alone, and God comforted me;
> I was sick, and the Lord visited me;
> I was in prison, and my God showed favour unto me.

It is difficult not to find an echo of these words in the sayings ascribed to Jesus in Mt 25^{35-36}.

In the Testament of Joseph (17^{8}–18^{1}) Joseph is represented as saying: 'I exalted not myself (οὐκ ὕψωσα ἐμαυτόν) among them . . . but I was among them as one of the least. If ye also, therefore, walk in the commandments of the Lord, my children, He will exalt you (ὑψώσει ὑμᾶς) and will bless you with good things for ever and ever.' We seem to hear an echo of this saying not only in Lk 22^{27}, 'I am among you as he that serveth,' but also in 14^{11}, 'Every one who exalts himself (ὁ ὑψῶν ἑαυτόν) shall be humbled, and he that humbleth himself shall be exalted (ὑψωθήσεται).' Cf. 18^{14}, Mt 18^{4} 23^{12}. We may compare also Lk 9^{48}: 'he that is least among you all, the same is great.'

In one of the versions of the Testament of Benjamin (3^{3}) we read: 'Fear ye the Lord, and love your neighbour; and even though the spirits of Beliar ask to have you (ἐξαιτήσωνται ὑμᾶς), yet shall they not have dominion over you, even as they had not over Joseph my brother.' There seems to be a reminiscence of this passage in the words ascribed to Jesus by Luke (22^{31}), 'Simon, Simon, behold, Satan asked to have you (ἐξῃτήσατο ὑμᾶς) to sift you as wheat,' where the same verb occurs, which is found nowhere else in the New Testament or in the LXX. Moreover, the

[4] Here the order of words is slightly different: τιμὴ αἵματός ἐστιν.

surprising and ungrammatical ὑμᾶς[1] in the Lucan passage is difficult to explain except as an echo of the ὑμᾶς in T. Ben. 3[3]. The evil forces which ensnared Peter sought in vain to get dominion over Joseph, and failed even more signally in their attack upon Jesus.

When we come to the Acts of the Apostles we find that the Christian missionaries have taken the place of Jesus as the figure corresponding to Joseph. This fact is particularly noticeable in the prison scene at Philippi, as will appear from the following parallel passages :

T. Jos. 8[5]	Ac 16[25]
'And when I was in bonds, the Egyptian woman was oppressed with grief, and she came and heard (ἐπηκροᾶτο) how I gave thanks and sang praises (ὕμνουν) in the abode of darkness, and with glad voice rejoiced, glorifying my God.'	'In the middle of the night Paul and Silas prayed and sang praises (ὕμνουν) to God, and the prisoners heard (ἐπηκροῶντο) them.'

The verb ἐπακροάομαι occurs nowhere else in the New Testament or in the LXX, and the general correspondence of words between the two passages can hardly be accidental. We may compare the use of the rare words δεσμοφύλαξ at T. Jos. 2[3] and Ac 16[23. 27. 36], and φυλακίζω at T. Jos. 2[3] and Ac 22[19].

The letters of Paul are full of phraseology which resembles that of the Testaments. Indeed he definitely quotes from them (*e.g.*, Ro 1[32]=T. Ash. 6[2]; 1 Th 2[16]=T. Levi 6[11]). In particular the virtue of ἁπλότης which is stressed in the Testaments (*e.g.*, T. Sim. 4[5], T. Levi 13[1], T. Iss. 3[7-8] 7[7]) as the opposite of φθόνος[2], is emphasized by Paul (Ro 12[8], 2 Co 8[2] 9[11. 13] 11[3], Col 3[22]). The generous spirit which is connoted by ἁπλότης was a striking characteristic of Joseph, and was exemplified above all in his lack of malice, his generous forgiveness of his brothers who had wronged him, his overcoming of evil by good. Therefore the Testament of Benjamin says concerning him and any good man who is like him : 'though they devise with evil intent concerning him, he by doing the good (τὸ ἀγαθὸν ποιῶν) overcometh evil (νικᾷ τὸ κακόν), being shielded by God' (4[3]). In very similar terms Paul exhorts the Christians at Rome : 'Do not be overcome by evil, but overcome evil with good' (νίκα ἐν τῷ ἀγαθῷ τὸ κακόν [Ro 12[21]]).

In the Testament of Joseph (18[4]), Joseph declares, 'I was in all points like unto Jacob.' Whatever we may think of this verdict, it is significant that it should have been made. Charles tells us that it was the Rabbinic view (*Commentary, ad. loc.*). It is tempting, therefore, to think that in the Fourth Gospel the resemblance of Jesus to Joseph, hinted at in the Synoptic Gospels, has become a resemblance to Jacob. Compare the allusions to Jacob in Jn 1[51] (a reference to 'Jacob's Ladder') and in 4[12], a passage about Jacob's well,[3] where we find the word θρέμμα, which occurs nowhere else in the New Testament or in the LXX, but is found at T. Gad 1[6, 9], and is used in all three verses with reference to the cattle of Jacob.

This linking of Jesus with the figure of Jacob, as well as that of Joseph, may have been facilitated by the tendency to transfer to Jesus references to Israel in the Old Testament (*e.g.*, Mt 2[15]=Hos 11[1]). In a similar way a phrase in T. Dan, which concerns Israel, seems to be echoed by Luke in his account of events in the Garden of Gethsemane. T. Dan 6[5] reads; 'For the very angel of peace shall strengthen (ἐνισχύσει) Israel, lest he fall into an extremity of evils.' Lk 22[43] reads : 'An angel from heaven appeared to him, strengthening (ἐνισχύων) him.'

It is from Jacob that the Messiah (according to T. Levi 8[14-15]) 'will arise and make a new priesthood. . . . And his presence (παρουσία) is beloved as a prophet of the Most High, of the seed of Abraham our father.' This word παρουσία, which we find in the New Testament almost as a 'technical term' for the final Advent of Christ, occurs nowhere in the LXX, and may well have been borrowed from the Testaments of the Twelve Patriarchs, where it is found also at T. Jud. 22[2] :

'And among men of another race shall my kingdom be brought to an end,
Until the salvation of Israel be come,
Until the *Parousia* of the God of righteousness,
That Jacob may rest in peace.'

In T. Jud. 25[4] follows the promise :

'And they who have died in grief shall rise (ἀναστήσονται) in joy,
And they who die on account of the Lord shall be awakened to life (ἐξυπνισθήσονται εἰς ζωήν).'

Possibly we have an echo of this passage in Jn 11[11] : 'Lazarus, our friend, has fallen asleep. But I go that I may awaken (ἐξυπνίσω) him.'

Whatever interpretation may be placed upon all these parallels, it seems clear that the dependence of the New Testament upon the Testaments of the Twelve Patriarchs extends far beyond the borrowings of St. Paul and the terminology by which some of the ethical teaching of Jesus is set forth, to which Charles called especial attention. As the paragon of the Testaments is Joseph, and indirectly Jacob, whom Joseph is said to resemble

[1] Plural, instead of the singular σε which we would have expected.

[2] Also as the opposite of lust (T. Reub. 4[1]) and of unrighteousness (T. Iss. 4[6]).

[3] Which was also Joseph's (4[5]).

'in all respects,' so Jesus may be conceived in the Gospels not only as the Greater Adam, and the Greater Moses, but as the Greater Jacob and the Greater Joseph as well, while in the Acts of the Apostles at times the Christian missionaries fulfil the rôle of Joseph. And indeed are not Jesus and His disciples conceived as the new Israel in the New Testament?

Recent Foreign Theology

New German Commentaries on the Old Testament. The latest volume of the brief Roman Catholic commentary, known as the *Echter Bibel*, to reach the present writer is a volume which contains Job, by H. Junker, and Sirach, by V. Hamp.[1] There is a good translation of the text, with restrained resort to textual emendation, with very brief introductions and short notes beneath the text. The treatment of Job is very conservative, and ch. 28 and the Elihu speeches are held to belong to the book, though the Elihu speeches are allowed to be a later addition by the same author.

Almost simultaneously there appeared the commentary on Job in the comparable Protestant series, *Das Alte Testament Deutsch*. This is by the editor, Artur Weiser, and is a much larger commentary than Junker's.[2] The commentary here follows the translation of the text, instead of standing beneath it, and there is a much longer introduction. In agreement with the majority of modern commentators Professor Weiser finds the Wisdom Chapter (28) to be a later insertion from the pen of an unknown writer, and similarly treats the Elihu speeches as an addition from another hand than the original writer's.

Both of these commentaries have their value, and while the reviewer shares the view of Weiser on these broader questions he prefers the translation of Junker at a number of points. In 3^{14}, for instance, Weiser renders 'who built the pyramids for themselves,' though without emending the text. It is hard to think that the pyramids were regarded as 'ruins' and it is very doubtful if they entered in any way into the writer's thought. Junker is content with the literal rendering 'who built the ruins for themselves.' This seems more satisfactory, yielding a much more general meaning than the other, 'ruins' being 'the places which are now ruins.' The building of such places then lay in the far past.

Evidence of the need these Commentaries are meeting is shown by the fact that K. Elliger's Commentary on the last six of the Minor Prophets in *Das Alte Testament Deutsch* has appeared in a second edition within two years of the appearance of the original edition.[3] Only a limited amount of change has been made, but it is worthy of note that the readings of the Habakkuk Commentary found amongst the Dead Sea Scrolls have been recorded at the foot of the page amongst the textual notes on Habakkuk. So far as the reviewer is aware this is the first regular Commentary on the book to give these readings.

The Root אמן. In recent years a number of doctoral dissertations have been devoted to the study of single words or roots with important theological associations. From Holland we recently had such a study of the word לב *heart* by Dr. von Meyenfeldt. Now a further such study has been presented to the Free University of Amsterdam by Dr. J. C. C. van Dorssen on the root אמן and its derivatives.[4] The method of the author is to set out every passage of the Hebrew Bible using some form from this root, with translation and brief comment, and then to offer a classification of all this material arranged according to the particular nuance he has found. This method involves a good deal of repetition and needlessly swells the volume of the thesis, while on the other hand a very brief note suffices to establish the author's interpretation of the most disputed of texts. The systematic collection of all the material is not without value, though more serious discussion is needed before profound theological issues can be supposed to be settled.

H. H. Rowley

Manchester University

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[1] *Das Buch Job*, by H. Junker, and *Sirach*, by V. Hamp [1951]. *Echter Bibel*, 13. Lieferung. Echter Verlag, Würzburg.

[2] *Das Buch Hiob* [1951]. *Das Alte Testament Deutsch*, 13. Vandenhoeck und Ruprecht, Göttingen.

[3] *Die Propheten: Nahum, Habakuk, Zephanja, Haggai, Sacharja, Maleachi* [1951]. *Das Alte Testament Deutsch*, 25. Vandenhoeck und Ruprecht, Göttingen.

[4] *De Derivata van de Stam* אמן *in het Hebreeuwsch van het Oude Testament* (with a summary in English) [1951]. Drukkerij Holland N.V., Amsterdam.

Entre Nous

The Religious Education of the Child

For some time to come there will appear in THE EXPOSITORY TIMES a series of articles on *Religious Education*. They will deal with the principles and the methods of religious education, and with certain of the practical problems with which every teacher is constantly faced. And this article is to serve as a general preface to the whole series.

Perhaps the best definition of any kind of education was that given by Agesilaus, the Spartan King, and retailed by Plutarch. Agesilaus, when someone asked what things boys ought to learn, replied, 'What will be useful to them when they are men' (*Agesilaus*, 67). W. H. Davies tells how he met a little boy in Wales and asked him what he meant to be when he grew up, expecting that he would say a soldier, a sailor, a hunter, or something else heroic to childhood; he was very much surprised when the child answered innocently, 'A man.' All education is the transmission of life, and its supreme aim is to make persons capable of living. James Agate tells how Alexander Woolcott said to Lilian Gish shortly before he died, 'Doctors want to keep you alive; I want to live.' There is a difference between being alive and *living*, and the aim of all education, and uniquely of religious education, is to teach how to live.

With this aim in view some one has said that education aims to give the child three things.

First, the teacher must give the child *something to feel*. That is to say, there must be an appeal to the emotions. To put it in another way, teaching which does not give the impression that the thing taught matters is bound to fail. Dr. J. S. Whale has complained that the fault of theologians commonly is that they run round the burning bush taking photographs from suitable angles instead of taking off their shoes from their feet because the place whereon they stand is holy ground; and that they sit with feet on the mantelpiece and pipe in mouth discussing theories of the Atonement instead of bowing down before the wounds of Christ. Before the child can feel that the subject is of importance the teacher must be in earnest. He must himself have an enthusiasm for his subject. Somerset Maugham in his autobiography wrote: 'I do not seek to persuade anyone. I am devoid of the pedagogic instinct and when I know a thing never feel in myself the desire to impart it to others. I do not much care if people agree with me. Of course, I think I am right, otherwise I should not think as I do, and they are wrong, but it does not offend me that they should be wrong.' Such detachment will not make a teacher. It is not that the teacher wishes the child to think exactly as he does; but he does want the child to think and he will not do that unless he himself thinks passionately. He cannot kindle unless he himself be kindled.

Second, the teacher must give the child *something to remember*. If the first appeal was to the feelings, the second is to the mind. For this two things are necessary. First, teaching although addressed to a class must none the less be addressed to an individual. In one sense that is the paradox of teaching, and, for that matter, of preaching too. Brahms once advised a singer, 'If you are singing the most hackneyed of songs, pick out a man in the back of the audience and sing it to him as if he had never heard it in his life before.' It is true that the whole company will only be reached when the aim is at one. Second, a lesson should almost always be reducible to a sentence. Too often, after a lesson, if the question were asked, What was that about?, there would be serious difficulty in answering it. Fitzjames Stephen said of Carlyle, 'The truth must be told about Carlyle. He is a man of one idea but what that idea is no one is able to discover.' Over and over again in teaching it is necessary to ask oneself, What does this mean? The nebulous use of words and ideas is fatal. It is a sound scheme, especially in religious education, that every lesson should finish with a question and answer in which the substance of it all is summed up.

Third, the teacher must give the child *something to do*. By this we do not mean expression work in the technical sense of the term, but something which can be worked out in daily life. It is a truism to say that we must study the Bible as we would study any other book, that it must submit to the same methods of criticism and analysis as any other book. But it is too often forgotten that we do not study the Bible for the same purpose as any other book. We may study other books to widen our knowledge or deepen our culture; but we study the Bible to find out something about God and about the art of living. The supreme need of religious education is to make it *relevant*. It must end with something which the child can do at home, in school, on the playing fields, on the street. 'An ideal,' said Florence Allshorn, 'is not yours until it comes out of your finger tips.' The final aim of religious education is the translation of the material of the class-room into the stuff of life.

In the series which is to follow it is intended to present material which will help those who have to carry out the religious education of children more adequately to grasp the underlying principles, more skilfully to use the technique of teaching, more competently to deal with the questions that arise, and more vividly to make the whole relevant to life.

WILLIAM BARCLAY

J. H. Jowett

Only once, at the close of the last century, did I worship with Jowett of Birmingham. It was a memorable service. Over the waste of years since then I can see the still figure and hear the message that he gave us in a quiet conversational voice. Some of it I can repeat unto this day. His was a memorable ministry. But a new generation has arisen. And it is well that there should have been reissued *The Best of John Henry Jowett* (Epworth Press ; 8s. 6d. net). The editor, Mr. Gerald Kennedy, confesses that he has set down what most appeals to himself in the various books. That is natural. But not all will agree with his choice, good though it be. But certainly this is real preaching. A. J. Gossip

Those Who Find

The six chapters of the Rev. Allen Birtwhistle's *Those Who Find* (Epworth Press ; 5s. net) originally formed part of devotional sessions at a Missionary Conference held at Bexhill in the summer of 1950. Mr. Birtwhistle's aim, as he explains, was not to persuade some to begin upon the Christian way or to help others with the outstanding difficulties which they encounter when they do so but rather ' to speak about what lies farther along the road.'

In every talk in this fine little book the exposition of the Sacrament is blended with the preaching of the Word, for as a true Methodist it is Mr. Birtwhistle's conviction that attendance at the Sacrament and the preaching of the Word are both essential to the life and growth of a true Church.

James i. 8

' A choirmaster, in a good-natured though vigorous debate with his choir, was discussing the pronunciation of the word *wind* in poems and hymns. As usual, there were two schools of thought ; those who said it should always be pronounced as it is in ordinary conversation and those who wanted to make it rhyme with *find*. No general agreement was reached, but the choirmaster maintained that there was one indisputable place where wind ought to rhyme with *find* because in this case it did not mean " air in motion " but " turning "—like winding up a watch. The lines in question are from the hymn " Make me a captive, Lord," and read :

It has no spring of action sure—
It varies with the wind.

' He went on to say that he used to have a watch like that ! Whatever we may think of this suggestion we cannot shake off the fact that it gives a true picture of our human fickleness. Inconsistent, inconstant, full of contradictions, like swirling cross-currents, and yet with boulders of unexpected strength, we know the force of those words of James : " A doubleminded man, unstable in all his ways." ' [1]

A Poet of Love and Pity

Unlike most modern poets William Jeffrey is a poet who gives his best last. Or shall we say, his better, last, for when he died at forty-nine, the best, one dares well say, remains unsung. Even so, those later poems, which form a substantial portion of this new volume—*Selected Poems of William Jeffrey* (Serif Books, Edinburgh ; 7s. 6d. net)—place him securely among the outstanding poets north of the Border.

A deeply religious and philosophical mind reveals Jeffrey to be ' essentially aware '—I quote from Alexander Scott's excellent Introduction—' of a beauty at the core of existence, of a beauty which for him transfigured all the calamities of time.'

Within the pulseless solitude
Between the pebble and the star,
Where flesh can live not tho' it would,
The spirit's stubborn anchors are.

And his far-lighting vision has a fine simplicity.

If I upsoar it is with thee I rise ;
If I outwheel, it is on thee I move,
If like a meteor I flee the skies,
I flee thee not who dost all flight reprove.

His historical and narrative poems reveal another facet of Jeffrey's mind—taut, incisive, witty. ' The Galleys ' is a brilliant portrait in Scots of John Knox chained to the oar, declaiming his faith in exultant prophetic lines.

' On Glaister's Hill ' is a metaphysical conversation, also in Scots, between Carlyle and a *meenister*, Carlyle, even here, doing all the speaking. It is a brilliant justification for the building up of a canon in the Scots tongue.

The last poem in the volume ' Palinurus ' is, to use words Jeffrey himself used elsewhere, ' a trumpet blown in the face of time and death,' and it lies unfinished. The cold and classic impersonation of his own tragedy in the figure of Palinurus the doomed pilot of the Aeneid, gives the lament a dignity both bitter and grand.

Edith Anne Robertson

[1] A. Birtwhistle, *Those Who Find*, 100.

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